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THE CANADIAN JEWISH NEWS

PUBLISHED EVERY FRIDAY

IN THIS ISSUE: A Full Length Novelette

TORONTO, ONT., FRIDAY, JANUARY 1st, 1960 — THE ONLY JEWISH NEWSPAPER IN ENGLISH IN THE PROVINCE OF ONTARIO — Price: 10 Cents

Peace Negotiations Between Arabs And Israel Predicted For 1960

Jerusalem Sceptical About News Released In France

Report State Department Impressed By Israeli Policy

Paris, Thursday (CJN Service)—1960 will see the beginning of direct peace negotiations between Israel and some of the Arab states, according to well-informed diplomatic sources here. There is a definite, noticeable change in the attitude of certain Arab governments towards peace negotiations and the recognition of Israel's sovereignty.

Reliable circles told your correspondent today that President Dwight D. Eisenhower, during his recent talks with President Habib Bourguiba of Tunisia, discussed with the head of that Arab state the possibility of Israeli-Arab peace talks. Bourguiba is interested in peace with Israel. He considers Nasser as his enemy, —not Israel.

State Department Friendlier

Reports reaching diplomats from Washington state that the American government has been recently praising Israel's cautions foreign policy and is now convinced that the government in Jerusalem is ready to help bring about peace with its neighbours.

Also, it is recalled here that King Hussein of Jordan has recently declared in London that he would not reject "serious" Israeli overtures for peace.

Kassim Reported For Peace

(In New York, a well known Israeli Arab, Mr. Rustum Bastouni, a former member of the Israeli parliament, told newspaper interviewers that "peace with Arabs is now possible", although dictator Nasser is still the main obstacle to such negotiations.)

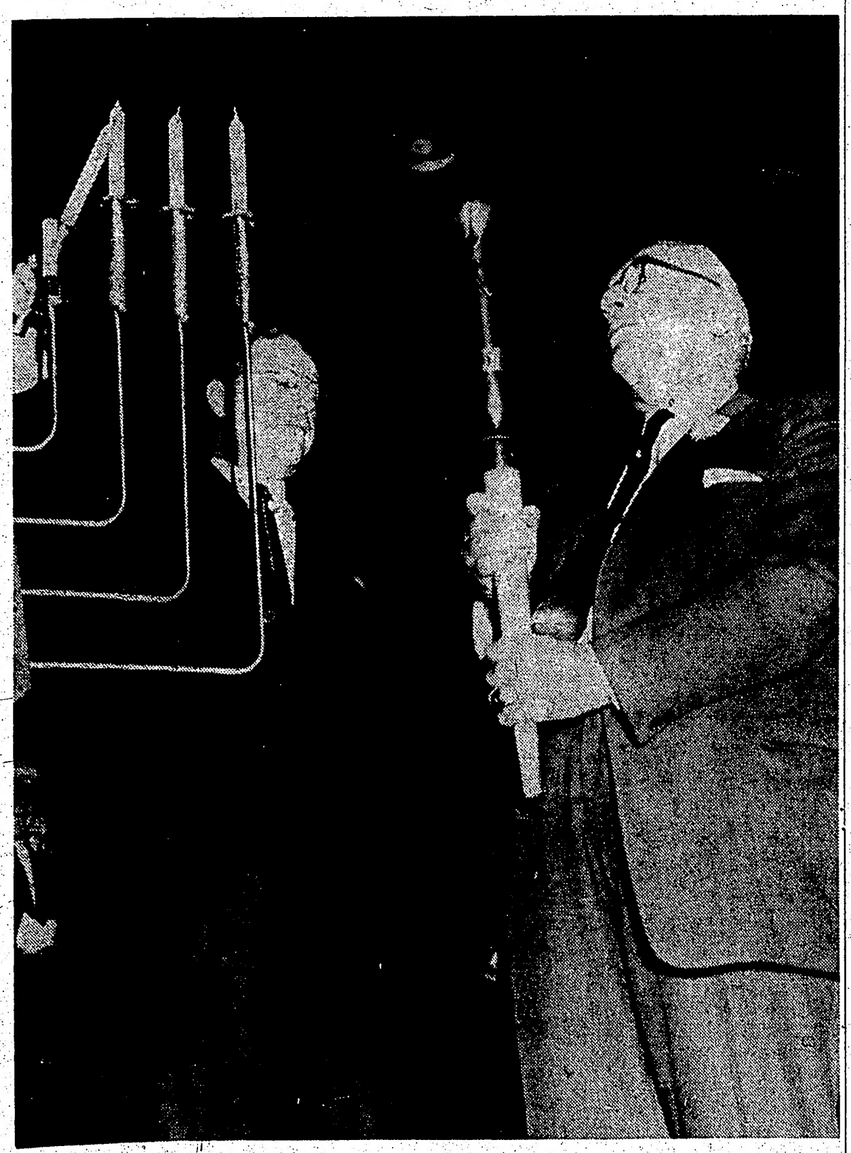
Private reports from Bagdad indicate that the Iraq dictator Abdel Kassim is worried about Nasser and thus ready to protect his "indirect" Israeli flank through peace. This is why he is advocating the establishment of a Palaestinian (Jordan) federation" with Iraq.

(Continued on page 8)

Israelis Kill Three Arabs

TEL AVIV — Three Arabs were killed this week in an en counter between infiltrators from the Gaza Strip and an Israeli army patrol in the northern Negev, army headquarters here reported. The clash occurred ten miles in side Israeli territory, the report said.

The Hanukkah Festival In Toronto



Sunday night at the Israeli Bonds Rally at Masssey Hall. J. Irving Oelbum lights the shames "with a torch from Israel". Cantor Leibele Waldman performed the ceremont. (More details on Page 3).

Cannot Locate The Organizer Of Toronto's Mysterious "Exclusive" Jewish Golf Club

By A. Berg Staff Reporter, The Canadian Jewish News

The Canadian Jewish Congress, the editorial department of Toronto Globe and Mail, and several leaders of Toronto's Jewish community, individually, are now engaged in one of the most complicated detective assignments in the history of our community.

It all began with a simple, but large sized, advertisement which appeared on December 19th in the Globe and Mail. The announcement informing about the establishment of an "exclusive Jewish Golf and Country Club", has aroused indignation among readers of the newspaper, Jews and non-Jews alike.

In the advertisement, which offered member ownership in this "exclusive Jewish Golf and Country Club" for a mere $2-500.00 as reference only a box number — Box 2136 — was mentioned.

Refuse Information

True to its ethical concept of not divulging the names of advertisers who appear only under a box number, the Advertis-

(Continued on page 8)

Toronto Telegram Protests American Aid To Nasser

Toronto's Telegram which consistently and valiantly has in recent years supported Israel's right to existence and freedom from aggression, last Saturday published following courageous editorial on the U.S. aid to Nasser:

Aid For Nasser Defiance

"The granting of a loan by the International Bank for Reconstruction and Development to the Suez Canal Authority in effect subsidizes President Nasser's defiance of the United Nations.

The World Bank, of which Canada is a member, is a specialized agency whose work is coordinated with U-N's Economic and Social Council. President Nasser's seizure of Israeli cargoes — the latest of which was on a Greek freighter passing through the canal to French Somaliland — is unmistakable violation of several decisions of the U.N.

In 1951 the Security Council called for the removal of all restrictions on the use of all Suez Canal by Israel. In 1956, after the canal's nationalization, the six principles adopted by the Security Council opposed any kind of discrimination.

President Nasser has the effrontery to flout the U-N and then come cap in hand to ask for a loan from one of its associated agencies. By giving him what he asks for without securing a commitment to keep the waterway open to the shipping of all nations, he is confirmed in his delinquency and encouraged further to flout world order with impunity.

The World Bank has lost an opportunity to impress upon the Egyptian people the plain fact that they have more to gain by respect for international law than by defiance. This is no way to contribute to peace in the Middle East."

Germany's Jewish Leaders Claim Police Did Not Protect Synagogue

BY JOSEPH UNGER, CJN CORRESPONDENT

Bonn, West Germany, Thursday — The leaders of the thirty thousand Jews surviving in Germany have met this week in Duesseldorf in order to analyze the situation, following the desecration of the Cologne synagogue on Christmas morning.

The Central Committee of the German Jews, after a depressing meeting, expressed its indignation with the fact that local Cologne police did not take preventive measures in order to protect the place of worship.

Chancelor Konrad Adenauer, leader of West Germany's Christian party, who personally helped build the new synagogue, issued a statement of "profound regret at this outrage."

The desecrated synagogue is the one which Dr. Adenauer helped dedicate last September. One of the slogans painted on the facade of the synagogue by a Nazi underground states, "Juden raus!" (Jews should leave.)

Holiday Mood Sad

The action — smearing the synagogue with swastikas and anti-Jewish slogans — cast a pall over Cologne's holiday celebration.

The slogans, in white and red on the front wall, proclaimed: "Germans demand that Jews get out."

A memorial in a park about a mile from the synagogue was also defaced. Beside a statue of a mother and child, a stone plaque reads: "Here Rest Seven Victims of the Gestapo." This was untouched, but the lines beneath were covered with smears of black paint.

Question of Jews in Germany Reopened

They say: "This Memorial Recalls Germany's Most Shameful Period."

There have been scattered anti-Semitic incidents in West Germany in recent years. The laws have been tightened to provide for mandatory prison sentences for inspiring racial hatred. But the incidents continue, and each reopens the question of the Jew's place in today's Germany.

Shocked officials of Cologne and of the state of North Rhine - Westphalia announced rewards totalling nearly $4,000 for information leading to the arrest of the vandals. A police guard was placed on the synagogue, the memorial, the Israel reparations mission offices and the homes of prominent Jews.

Investigation Continues

Josef Hermann Dufhues, State Interior Minister, announced that two 25-year-old members of the Right-wing Nationalist Reichs party were being held "under grave suspicion." One is a shopkeeper's assistant and the other a baker's apprentice.

The investigation is being continued to determine "whether and what political forces were involved," Herr Dufhues said. He added that it would be carried out "with all urgency for the guarantee of the reputation of German democracy, especially in the eyes of world opinion."

Adenauer's Son Protests

Dr. Max Adenaur, city manager and son of the Chancellor, went on the radio to express the "deep regret of all the people of Cologne at this horrible deed."

He said they felt "particularly close solidarity with the Jews and with the state of Israel in the hour of this mean attack."

Rabbi Zwi Asaria told reporters that the police had started to wash the slogans off about 6 o'clock on Christmas morning, but that he had instructed them to stop.

"I wanted the people to see what had been done," he said. A steady ifle of people passed the synagogue after the news was broadcast at midday.

Problem Of German People

The rabbi told reporters:

"I do not think what happened during the night was an accident. It was an answer to the inauguration and Adenauer's presence."

Rabbi Asaria displayed a handful of telegrams of regret received during the day from organizations and individuals.

He said the descration had reopened for him the question of whether Jewish communities should have been re-established in Germany after the war.

"There are people who always give me back by belief," the rabbi said. "Anti-semitism here is not our problem, really. It is the problem of the German people. After all, we are only 30,000 in the whole land. But anti-semitism is a barometer of democracy in this country."

He recalled that swastikas were painted on the Duesseldorf synagogue earlier this year and that after an initial uproar nothing had happened.

TO OUR READERS AND ADVERTISERS

This is the first issue of the Canadian Jewish News. Because of technical reasons we were forced to omit from this issue many advertisements and journalistic contributions, including some planned permanent features.

We shall publish all ads and also the editorial material in the next issue of our newspaper.

We wish you all a Happy and Prosperous New Year.
The Canadian Jewish News

Who Will Become Israeli's New Chief Rabbi? — 3 Candidates

(By a Staff Correspondent of the Canadian Jewish News)

Rabbi Elimelech Wohlgelernler, secretary - general of the Chief Rabbinate of Israel, this week paid a short visit to Toronto. In an interview with the reporter of this newspaper he described the situation in Israel on the eve of the election of a new Chief Rabbi of the Holy Land, following the demise of the late Chief Rabbi Dr. Isaac Herzoc.

Three Candidates

The three candidates for this high office are: Rabbi Shlomo Goren, Chief of the chaplains of the Israeli army; Rabbi Issar Unterman, chief Rabbi of Tel - Aviv; and, last but not least, Dr. Joseph B. Soloveichik, of Boston, Mass.

Everyone of the three candidates, according to Rabbi Wohlgelernter, has its merits, it is felt in Israel.

Rabbi Soloveichik Preferred

Rabbi Goren is an Israeli, very popular in the army, because of his intimate contracts with the soldiers. Rabbi Unterman is considered as a man with vast adminstrative experience. Rabbi Soloveichik, as an American, and as a man of profound culture and a recognized interpreter of Judaism to the outside world, and as a brilliant orator, would certainly become the ideal liaison between the people of Israel and the outside world.

From other sources **The Canadian Jewish News** has learned that the prime minister of Israel, Mr. David Ben Gurion, is neutral in this matter, although he would rather see either Rabbi Soloveichik or Rabbi Goren occupy the office of Chief Rabbi.

Mizrachi For Unterman

The CJN also learns from impeccable sources that the majority of the Mizrachi movement which controls a great number of votes among the electorate, is for the candidacy of Rabbi Unterman, as the middle-of-the-road-man. The Mapai party, in its majority, favours Rabbi Goren.

However, from the point of view of Israeli diplomacy, the candidacy of Dr. Soloveichik seems the most advisable, according to our information.

Family Basis Of Values Declare Jewish Students

New York (CJN)—The importance of the family as the starting place for learning moral and spiritual values was emphasized on the New York Times' Youth Forum broadcast Saturday.

The radio program, broadcast by WQXR, consisted of two parts. The first was recorded in Jerusalem with the cooperation of the Israeli Broadcasting System and had 4 students taking part in the discussion. The second part was recorded here with three American students participating. The topic was "Youth in Jerusalem and America Consider Spiritual Values."

The guest participant was Dr. Bernard Cherrick, executive vice president of the board of governors of the Hebrew University in Jerusalem. Dorothy Gordon was the moderator.

In the New York portion of the program, Robert Serio, a Roman Catholic student of Mount Saint Michael Academy, the Bronx, observed that the child imitated his parents. If the parents live by the best moral standards, he said, the child will be apt to do so also.

Pauline Richter, a Protestant student at Evander Childs High School, said that moral values were best learned in the first seven years of life and principally from the parents.

Steve Pieczenik, a Jewish student of the Franklin School, also held that family life ren-

(Continued on page 8)

Commentary

By M. J. Nurenberger

PLAIN TALK: THE JEWS OF RUSSIA

The "Manchester Guardian", one of the foremost liberal newspapers in the world, published an editorial, a few days ago in which it openly accuses the Soviet authorities of encouraging anti-Semitism.

I am inclined to subscribe to the fact that the Soviet government is "encouraging" racial prejudice and hatred among people of different nationalities or religion. However, I must take exception to the theory advanced by the "Guardian" that this policy is **opposed** to the tenets of the holy religion of Communism. In the tradition of some liberal thinkers and spokesmen—and the editors of The Manchester Guardian are certainly true liberals,—the writers are embarrassed by the often-repeated manifestations of anti-Semitism in the Soviet Union.

* * *

I am not surprised, nor am I embarrassed by such "discoveries". Only one who wishes to remain blind to all acts of cruelty and oppression committed in Communist Russia day-by-day should be surprised when reading about these outrages. **Life Magazine** recently published a well-documented and illustrated essay on the lamentable position of the Jews in Russia. Those who do not see the intolerance inherent in Communism in power, would be surprised by what has happened to Soviet Jewry in recent years.

* * *

The regime in Russia has been suffering from a split personality complex since its very inception. Officially, it is based upon a constitution which guarantees freedom and equality to all the citizens, or shall I say subjects. But, we all know that the Russian government is only paying lip service to the principle of the freedom of the individual, as it is deluding the world with its professed love for equality. In the Communist language the dictitonary term "freedom" has always meant slavery. And it still signifies oppression in the new era of the Khruschev thaw. Liberty in the Soviet Union remains a **lettre morte.**

* * *

The Jews in Russia are a minority imbued with the spirit of resistance to spiritual tyranny. This power stems from our history. For centuries it has been our strength—and also the cause of our suffering—that we did not submit to tyranny of the spirit. No dictatorial regime which believes that it is **ordained** to dictate the ideas and beliefs of its subjects, and whose avowed purpose it is to synchronise the brains of **all** its people, can tolerate a free Jewish community, dedicated to live its own life, according to what it believes to be its God-given right and command. "There can be no God" besides the Communist idol. Thus, every one dissenting from this religion must be oppressed and, if possible, exterminated.

* * *

I do not believe in all the essentials of Henri Bergson's theory of "morality and religion." But I do agree to the essence of it, namely that there is no morality in a society without religion. How can it be otherwise, when man believes in his omnipotence, when he refuses to submit to the higher will of God? The alternative to submission to God is surrender to idol worship—with a Stalin or a Khruschev as "God."

But Hitler, Stalin and Khruschev, as Pharaoh of old or Antiochus of Syria, who was defeated by the Maccabees, can never tolerate "another God." A minority dedicat-

(Continued on page 8)

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A LETTER FROM JERUSALEM

BY HZHAK ZIV

DALAI LAMA INTERESTED IN JUDAISM ISRAEL; TALKS AT LENGTH WITH ISRAELI

TIBET'S fate resembles that of European Jewry, the exiled Dalai Lama has told an Israeli who made a special two-day journey to his Himalayan retreat.

The Dalai Lama received his visitor without any formalities, in a sumptuous European-style living room of the summer palace which one of India's nobleman has placed at his disposal. "Like you Jews, we are tasting the taste of exile," he told the Israeli Mr. Yosef Mirelman of Ramat Gan.

Mr. Mirelman was concluding a tour of India when the idea of an interview with the Dalai Lama occurred to him. He left New Delhi by bus, driving across an endless plain, then along the Ganges and up the winding inclines of the Himalayan foothills until he came to a town that combines the functions of a spiritual centre and modern summer resort at an altitude of 2,000 metres.

It is here that India has given asylum to the Dalai Lama. The family that so graciously offered him its summer palace is the same that once put its wealth at Gandhi's disposal. The way to it leads through a thick forest in which monkeys screech and leap among the treetops.

Hundreds of Tibetan refugees crowd around the Dalai Lama's quarters. They sleep in the open, and ask for little beyond the privilege of proximity to his august presence. The forest is surrounded by Indian soldiers who let no one through without a permit and requested Mr. Mirelman to make written application for one, stating the purpose of his visit. The Israeli wrote that he did not represent anyone, but that, as the son of a persecuted people newly arrived at independence, he wanted to give the exiled spiritual head of the Tibetan nation a few words of encouragement. Within a few minutes, the Dalai Lama's private secretary emerged with the reply that His Holiness would be glad to see the son of the Jewish people.

The meeting was set for the next day, when the visitor was allowed through the chain of army tents that surrounds the palace; but as he entered he was vividly conscious of being followed — it was evident his hosts were fearful of Chinese threats.

The Israeli expected some sort of ceremony, but none took place. The Dalai Lama, in a plain priestly robe, sat on a couch and invited him to take his place beside him. Priests in wine-red robes filed up and down the room, but the conversation, in English, conducted through an interpreter, flowed freely. The Dalai Lama does not speak English but he understands it, and he followed the visitor's words intently, his sensitive face mirroring his changing feelings.

Warm Regard

The interpreter repeated the Israeli's every word, and phrase judiciously and at times more than once—about the resemblance of the fate of the two peoples, about their hopes of redemption, about faith, about the warm regard for the Tibetans of Jews who followed the Dalai Lama's escape with anxiety and relief because they themselves knew the terror of flight.

Genocide was the word the Dalai Lama used to describe the fate of his people at the hands of the Chinese. "I know it was genocide that cost you six million victims," he added. And later, when Mr. Mirelman brought up the example of Haile Selassie of Ethiopia, who was driven from the throne of his occupied country but was ultimately restored to it, the Dalai Lama interrupted: "I have heard a great deal about Israel and about how you have turned the desert into a Garden of Eden."

"Many newspapermen and diplomats come here, but this chance meeting with a Jew has really touched me," he said toward the end of the conversation, after he had asked the interpreter to repeat a few sentences he had not quite caught. "For only you have gone through something like our horrible experience. Chou En-Lai is to us what Hitler was to you, and your plain words have given me faith and hope." He stressed the point a number of times in different ways. "You suffered in Europe, but after your suffering you established a state, but we are still in exile," he added firmly. "I need help and understanding, so that our voice may be heard every day throughout the world. If only your sympathy could be turned into a movement."

When the Israeli concluded with the words "Hazak v'ematz in Hebrew and voiced the hope that, with God's help, in a few years the Dalai Lama would receive the official representative of the Jewish State, the fac of the young God-King grew grave. "With the help of the Lord Buddha," he said thrice.

Economic Prosperity In Israel, Development, Noted By N.Y. Times

By DANA ADAMS SCHMIDT

Mr. Schmidt, a famous TIMES writer, was formerly its correspondent in Israel. He returned to Israel before the end of the year to evaluate the situation.

TEL AVIV—Israel today is sleek, secure and self confident.

The mood of her people contrasts dramatically with the moods they evidenced when they were dreaming secretly of independence during World War II or fighting with limitless hopes for the birth of a state in 1948.

In the 1951-53 period they faced the realities of statehood, and disillusionment. They tangled with their own bureaucracy. The Treasury lurched from crisis to crisis.

Immigrants from the East quarrelled with immigrants from the West; newcomers quarrelled with old residents Goods were rationed and blackmarking was rife. It was a raw rife of affairs.

Today Israel is, by comparison, relaxed and comfortable. Shops are full of goods and customers, and a sizable proportion of the goods are made in Israel. Instead of bargaining on street corners for cans of powdered coffee, people lounge in espresso shops.

In 1953 there was a ten-year plan to make Israel self-supporting, and nobody believed in it. Inly 15 per cent of the nation's imports was then balanced by exports. This year there is another ten year plan aimed at the goal of self-sufficiency, and it makes sense. The volume of exports is edging up toward 50 per cent of the import total, and rising fast.

Nation Still Has Pioneers

An official of the Premier's office seems a little embarrassed to be told that Israel looks comfortable. "We still have pioneers," he observes, telling of young people in the frontier settlements, by the Dead Sea and in the Negev. The chief difference between then and now is that now most of the settlers get a good night's sleep.

On most of the borders Arab infiltration has been a thing of the past since the Sinai campaign of 1956. The Gaza and Sinai borders are patrolled by members of the United Nations Emergency Force. On the Jordanian border the Arab authorities, determined to avoid trouble have clamped down on illegal crossings. The Lebanese have never been troublesome.

Only on the Syrian border, especially along the Sea of Galilee, is there sporadic shooting. The trouble there could develop into a new crisis if the Arab states go through with their threat to divert water from tributaries of the Jordan River to prevent Israel from channeling it to the Negev.

The Israelis' sense of having "arrived" is still mixed with wonder at their accomplishments.

"What do you think of all the new buildings?" they ask "Hasn't everything changed?"

"Did you see the new hotel? But it's not half as good as the one in Herzlia? You must go to the university. Really, it's beautiful. And all the Government buildings in Jerusalem—you would never believe it. Of course the real change is in the Negev. You won't recognize Beersheba." And so it goes.

In 1951 this correspondent drove south to Elath in a truck over rocky tracks. The group arrived in the Gulf of Aqaba port, and exhausted, thirsty, to find that the water supply had failed.

Now Elath is a thriving community with a comfortable hotel from which people go skin-diving. There is also a pipeline through which oil is pumped across the Negev to railroad tank cars waiting at Beersheba.

Transit Camps Vanished

In 1953 the highway of Israel were still lined with immigrant's transit camps called "maabaroth", tawdry places of tin and canvas. Now a visitor has to look for such dwellings. Most immigrants have moved to little concrete houses in agricultural settlements or to the endless rows of white apartment houses, with a little balcony for each apartment, seemingly filled with laundry and children.

Then Israel seemed isolated. Her land frontiers with the Arab lands were closed and contacts with her overseas neighbors were more an idea than reality.

Now Israel has thriving trade with East and West Africa Young Africans, Indians and Burmese mingle with Israelis at the university. Technicians are going out to assist the newly independent Africans, who find in Israel a welcome alternative to the great powers of East and West.

Nasser Says Kassim Of Iraq Is Not An Arab, But He Praises Eisenhower

Cairo, Thursday — Dictator Gamel Abdel Nasser said this week in Port Said that President Eisenhower had contributed to world peace by his recent trip to Europe and Asia. He "welcomed" the projected summit meeting because it would "ease the cold war."

In a Victory Day speech there, President Nasser marked the third anniversary of the withdrawal of British and and French troops after the fighting over the Suez Canal in 1956.

He mentioned the $56,500.000 loan for Suez Canal improvements signed in Washington last week. He said the loan, extended by the International Bank for Reconstruction and Development, was part of a "bumper year" for the United Arab Republic of Egypt and Syria.

READY TO FORGET PAST

He said the United Arab Republic wanted friendship with the United States even if it had been "against us in the past."

"This does not mean we do not welcome her (America) now when she pursues friendly relations with us," he stated. "If Britain gives up her imperialistic policies and attitudes, the United Arab Republic will be glad to cooperate with her."

KASSIM HAS NO ARAB BLOOD

While generally amiable, President Nasser had only hard words for his neighbor, Premier Abdel Karim Kassim of Iraq, whom he accused of repeating the "falsehoods" of Sir Anthony Eden. In a recent interview General Kassim belittled the Egyptian Army for its poor showing before Israeli forces.

"This shows that Kassim cannot have Arab blood in him," President Nasser said.

First All-Arab Bank Opened In Israel, Hailed By Arabs

Jerusalem, Thursday (CJN) - Within sight of the barred gate of the Old City of Jerusalem, a cornerstone was laid in the building of Arab-Jewish economic cooperation with the granting of official permission for the establishment of the Arab Bank of Israel.

The act was formalized in the chambers of the Governor of the Bank of Israel, Mr. David Horowitz, who in a festive ceremony handed the permit to representatives of the investors.

The bank, which is Israel's first joint Arab-Jewish bank, though not its first joint business enterprise, is being set up by a group of investors from the main Arab centres and by the Foreign Trade Bank. The Arab investors will put up 750,000 pounds of the basic 1m capital with which the bank will start operations, and the Foreign Trade Bank will provide the rest. Sale of stock in the bank will begin in the near future in Arab centres and it is hoped that the bank will be ready to begin operations by the middle of 1960.

Conditions for Branches

The Bank of Israel's permit stipulates that at first branches be opened only in Haifa, Margareth and the Little Triangle, but the participants in Monday's ceremony expressed the hope that its assured success would lead to the opening of additional branches in other Arab centres.

In effect, the bank is the second in a series of joint Arab-Jewish business enterprises. The first is the canning factory established by Mr. Faris Hamdan in Bak'a el-Gharbiya last year. The success of this factory convinced other Arab investors to join with Mr. Hamdan in initiating the new joint project.

The main purpose of the bank is to mobilize the savings of the Arab community, which are believed to be quite considerable, for investment in the further development of the Arab economy. At present much of the savings amassed in the recent years of prosperity is hidden away in mattresses, under floors and in the proverbial stocking.

No final decision has been taken on the composition of the Board of Directors or of the management. One of the founders who participated in the ceremony. Mr. Fuad Dagher of Nazareth, said that this will be the first item on the agenda at the founding group's forthcoming meeting.

Israel To Adopt Stiff Penalties For Abandoning Wife, Children

Jerusalem, Thursday (CJN)—A bill which makes drastic changes in the punishment of a man who abandons his wife was presented to the Knesset for its first reading by Justice Minister Pinhas Rosen. It also provides for more serious punishment for abandoning children.

The official title of the bill is "Bill to Amend the Penal Code (Abandonment of Women and Children.)"

At present, if a man abandons his wife without means of support, it is a civil wrong only, and not a criminal offence.

(Even so, if such a man fails to make payments for his wife's support after being so ordered by a competent court, the Execution Office may order his imprisonment for 21 days of each month — for the rest of his life. In this respect, the amendment is more lenient, since it limits such imprisonment to three years.)

Criminal Offence

The amendment makes it a crime, punishable by one year's imprisonment, to fail to make payments for support ordered by the court. The maximum is increased to three years for a repeated offence, or if the wife is pregnant. An exception is made where the man is unable to find employment through no fault of his own.

Under the bill, abandonment of either wife or child may also entail labour while in prison, the aim being that the wages paid for such labour be used for support of wife or child.

With regard to children, the major change in the amendment is that the burden of proof will now be on the father to prove that he has not abandoned his children, or that he is not in a position to support them.

The consensus in the debate was that the bill was too harsh. The problem was essentially a social one, and it was this aspect which the bill ignored, most speakers felt.

Christians In Israel Enjoyed Merry Xmas; Benefit From Democracy

Jerusalem, Thursday (CJN)—The clouds that normally overcast the Holy Land dispersed last week as pilgrims streamed toward Bethlehem.

A warm sun smiled down on Christian residents of Jordan and Israel as they embraced in reunion. Normally they cannot telephone or send letters across the border because of the hostility between their countries.

The Jordanian and Israel Governments of divided Palestine lifted the barrier separating the two sections of Jerusalem for Christian pilgrims Nearly 2,000 Israeli Arabs passed between rows of tank traps and bomb-blasted structures, crossed planks over a tank trap and entered Jordanian territory to celebrate the holiday with their relatives. The visitors carried gifts of oranges, clothing, oil and fish

The pilgrims came back to Israel by 3 P.M. Friday when the barriers were replaced.

The pilgrims joined many other visitors who jammed Jerusalem. Lodgings in the Jordanian sector of the city had been fully booked many months ago. Some Christians went as far as Jericho for a bed for the night.

The Christians in Israel felt at home in tolerant, democratic Israel.

It Was So Simple

A group of Jewish immigrants stood at the railing of the steamer which had brought them to the New World, and contemplated the skyline of lower Manhattan.

"Do you know what I will tell you?" one of them cried. "With such a landmark to guide him, how could Columbus have missed discovering America?"

Season's Greetings

Greetings From A Friend

GREETINGS FROM
KOROLNEK FAMILY

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We Cater to Parties and Banquets
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SEASON'S GREETINGS
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Lunches - Business Meetings
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Toronto, Ont.
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Greetings From
MR. AND MRS.
SAM BLACKSTEIN
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Toronto

SEASON'S GREETINGS TO ALL OUR FRIENDS
From
R. T. MUSSON
12 GLENALLAN
Toronto 12, Ont.

Leading Entire World In Per Capita ISRAEL BONDS Sale

Toronto Strengthens *Bond* With Israel

Reaching World Record For Fifth Consecutive Year — Toronto's Role In Building Economy Of Jewish State Hailed In Jerusalem — Our Community Example To Jews Everywhere.

They Inspired Hanukkah Festival At Massey Hall

RABBI DAVID MONSON, spiritual leader of the Beth Shalom congregation, makes impassioned plea for building an economically strong Israel—Rabbi Monson played an outstanding role in making Toronto the first city in Israel's Bond Sale per capita.

MORLEY PAPE, brilliant chairman of the Hanukkah Festival in Massey Hall, on December 27th. His wit has charmed the audience.

Reaching New Record Under His Leadership

MR. ARTHUR MINDEN, distinguished attorney, community leader, is present chairman of the Israel Bond Campaign. In his absence, the immediate past chairman, Mr. Morris Kaufman, told the Hanukkah Festival audience, that we are reaching a two million dollar Bonds of the State Israel sale this year. It will be a year surpassing in Bond sales all previous campaigns.

The **Festival** this year again brought together the leaders of our synagogues to celebrate the success of the Bond campaign.

As a token of recognition, the Minister of Religions of Israel has presented each synagogue with a silver Torah Pointer —Yad."

MR. J. IRVING OELBAUM, who recently returned from Israel, has acted as special Ambassador of the Government of Israel in making those presentations at Massey Hall.

B'nai Brith and Israel

The 1959-1960 Israel Bond Drive promises to be the greatest Israel Bond Drive in the history of the movement as the result of intensified efforts in the various organizations determined to make Israel's second decade the era when the hopes of the generations for Israel will be realized.

Among the organizations which have redoubled their efforts in this eleventh year of Israel's establishment, is B'nai Brith of Toronto, who, like its opposite numbers in cities throughout the world, has come to regard Israel Bonds as one of the main projects in the life of the organization.

The B'nai Brith leadership and the Lodge and Chapter chairmen have taken it upon themselves to see to it that every member of their respective lodges and chapters are Bond purchasers this year.

Ladies *Are* First

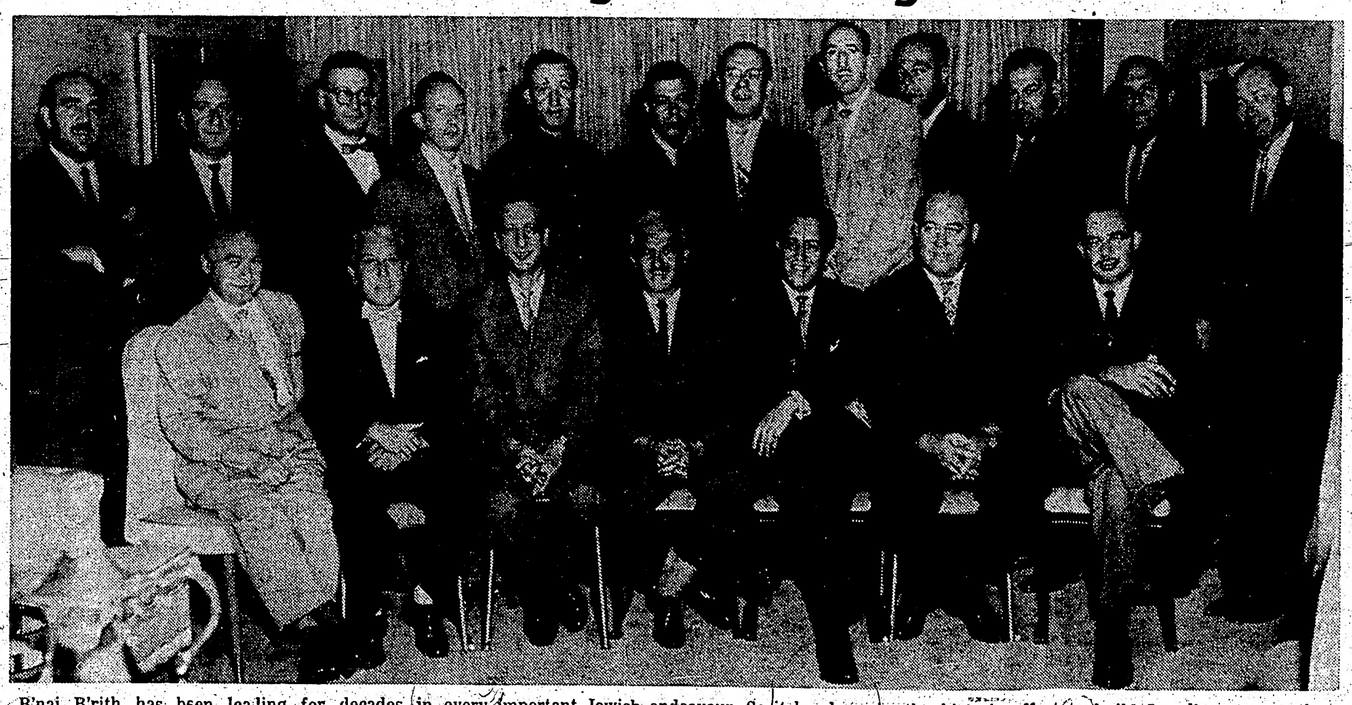
Jewish women have always been the inspiration of every historic Jewish effort. Today they have also become the most energetic workers in the campaign to secure economically the Jewish Home in Israel through Bonds. Toronto especially is fortunate in having outstanding leadership in our women's division in the person of Mrs. Wilfred Gordon, chairman, women's division, State of Israel Bonds, and her associates.

On this picture we see Mrs. Gordon in the company of ladies who are leading women's activities on behalf of Israel Bonds, and Bnai Brith Women Bond chairmen.

Seated, in the front row, are: Mrs. Samuel Spencer—State of Israel Bond Chairman for Eastern Canadian Council; Mrs. David Kofsky—Third vice-president of E.C.C. (Eastern Canadian Council); Mrs. Joseph Sherkin—State of Israel Bond Chairman for Toronto (B'nai B'rith) Chapter; Mrs. Harry Pachter—U.S.O. Chairman for Israel for E.C.C.; Mrs. Wilfred Gordon—Chairman, Women's Division, State of Israel Bonds.

For the record we should like to mention the names of the Bnai Brith Women Bond Chairmen. They are: Alouette: Mrs. Albert Milstein; Central: Mrs. Eddy Beaumont; Don Mills: Mrs. Norman Rabkin; Eglinton: Mrs. Jacques Barruch; Manor: Mrs. Alfred Krauss; Northview: Mrs. Harry Goldstein; North York: Mrs. Edward Greene; Ontario: Miss Eunie Isaacman; Queen City: Mrs. Abraham Abraham; Regent: Mrs. Harry Solomon, Mrs. Isadore Hoffman; Toronto: Mrs. Theodore Vaskevitch; Upper Canada: Mrs. Samuel Shapiro; Wilson Heights: Mrs. Harold Cohen; York: Mrs. Joseph Sherkin.

Bnai Brith Planning Second "Night In Israel"



B'nai B'rith has been leading for decades in every important Jewish endeavour. So it has been in the historic effort to build Israel's economy through the Israel Bond,—especially in Toronto.

On our picture are the oustanding members of Toronto's B'nai B'rith Israel Bond Committee. They are preparing the "Night Israel" gala evening, which will take place on Thursday evening, January 7th, at the Crystal Ballroom of the King Edward Hotel. Emil Cohen, the Internationally famous comedian and raconteur will be the featured artist.

Seated: Left to Right: Victor Giblon, Henry Papernick, Sidney Seligman, Ben Rosenberg, Irving Beckerman, Morry Wingold, Ralph Keyes.

Standing: Left to Right: Sonny Cohen, Sam Fine, Herman Airst, Joe Skolnik, Morris Flicht, Arnold Mandel, Jack Ritchie, Bernie Kay, Marmie Kelberg, Bob Zweig, Harry Pachter, Eric Exton. At the "Night in Israel", gala awards will be presented, to outstanding lodges.

Our Doctors Rally Behind Israel

One of the most active groups leading Israel Bond Campaign is the Bond with Israel Committee of the co-ordinated Medical Profession. The Bond Dinner of the Medical Profession one of the main events of the social season, will take place on January 16th. On our photo, are shown the leaders of the Medical Profession's Israel Bond Committee.

Front row—Left to Right: Mrs. S. L. Wax, Mrs. Helen Goldenberg, Mrs. Arthur Arshawsky. Mrs. Miriam Shanoff, Mrs. Max Glassman, Mrs. Henry Fenigstein, Mrs. Earl Farber.

Back Row—Left to Right: Mr. Earl Farber, Dr. Max Glassman, Dr. Gordon Perlmutter, Dr. Arthur Arshawsky, Mr. Aaron Pizel, Mr. Raanan Sivan, Dr. S. L. Wax (Chairman), Dr. Henry Fenigstein, Dr. Allan Small, Dr. S. Tocker.

Duty And Recognition

(From The Address By Mr. Irving J. Oelbaum At The Hanukkah Festival At Massey Hall)

A duty which I deem an extreme honour is to convey to the Synagogues of Toronto a symbol of recognition from the State of Israel for their leadership in the Israel Bond Drive . . . This commendation is in the form of a "Yad"—A Torah - Pointer which I hold before me—hand chased in Israel by Yemenite craftsmen especially for this presentation. The spirit of these Pointers however, is something which no fog, no sleet could keep from us. To me the spirit is that just as this Pointer represents the Torah of Israel and the people of Israel so is our bond with Israel, a bond of faith of nationhood and common destiny.

Nothing keeps alive this eternal tie with Israel as do the Synagogues of our community which are the centres of our religious life and at the same time our strongest link with all the values held dear by Jewry throughout the ages.

The Synagogues of Toronto serve to keep alive within the spirit of Israel and at the same time to provide strength and sustenance to the people of Israel. Our synagogues of Toronto have been recognized the world over for uniformly consecrating one of the High Holiday services for an Israel Bond activity and then to proceed with diligence and devotion to evoke as broad a response from their members in the Israel Bond Drive. In this spirit may I congratulate you Rabbis, Presidents of Synagogues, Bond Chairmen and you good people who are the backbone and the spirit of the Israel Bond Drive for your accomplishments in this campaign. May the spirit of Hanukka, the spirit of Israel which has given a new dimension to our lives and the spirit of our faith which is the soul of our beings, may these ever remain as a proud heritage for ourselves and our children."

THE CANADIAN JEWISH NEWS

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THE ONLY JEWISH NEWSPAPER IN ENGLISH IN THE PROVINCE OF ONTARIO

The Canadian Jewish News

The Canadian Jewish News is the first English-language Jewish newspaper in the Province of Ontario. Were it simply another title added to the host of Jewish publications, which now serve the Jewish reader very well in their chosen fields, we should not have the presumption to place it before you. But **The Canadian Jewish News** is not just another Jewish publication in the English language. It will not substitute for, nor will it compete with any Jewish publication, in any language, now in existence.

The publisher and the editor of the **The Canadian Jewish News** intend to give the Jewish reading public something for which the need has long been felt. For some reason or other, however, such a newspaper has not heretofore made its appearance on the Jewish scene here.

Strangely enough, the Jews of Toronto, and the Jews of the Province of Ontario in general, did not have until now their own Jewish newspaper in English.

The Canadian Jewish News will, first and last, be an all-Jewish newspaper—transcending all parties and groups. It will give **the news first.** It will also interpret the events. It will publish articles of opinion and features for your entertainment. But in all its journalistic effort, it will never lose sight of the ultimate purpose: to serve the Jewish people, its ideals and interest.

The Canadian Jewish News owes no allegiance to any group or party. It is strictly non-partisan. Its only loyalty is to the country of which we are an integral part and to our spiritual heritage, as Jews. As a local newspaper, **The Canadian Jewish News** will endeavor to become the spokesman of our Jewish community.

The Canadian Jewish News is aware of the historic tasks facing our Jewish generation. It will support Israel, fearlessly and unswervingly; it will fight for the preservation of our Sinai culture which remains to this very day the raison d'etre for our Jewish distinctiveness.

The Canadian Jewish News will fight the battle of the organized Jewish people on all fronts. That is a solemn pledge. It will fight in the Maccabean spirit—expressing the Jewish refusal to surrender. In this historic effort to secure Jewish existence—politically in Israel, spiritually throughout the world—we need Jewish unity, a disciplined, organized Jewish community. We shall do our share to strengthen it.

This, then, is **The Canadian Jewish News,** the first Jewish newspaper in Ontario. Its creation is a result of the new development and of the growth of our Jewish community. We hope that it will find a cordial welcome in your home.

Our Bond With Israel

We are now in the very midst of the Bonds for Israel campaign. It seems superflous to state again and again that buying Israeli bonds is not an act of charity; it is an investment. And a good one, a sound as an investment can be.

However, it shoud be emphatically stated, and repeated as often as possible, that buying shares in the economy of Israel through the Bonds of the state of Israel is certainly not a risk, financially. We are often induced to invest in questionable enterprises, in companies of countries where the political regime is unstable and the shares questionable, to say the least. Israel has a stable, democratic government with authority given to it by popular vote and all the obligations of its government are backed by the people. Interest is being paid punctually, as it is the case with financial obligations undertaken by any orderly government.

If there is an act of charity in the purchase of Israel bonds, it is charity towards ourselves: while investing in Israel businesses, we are strengthening the economy of the Jewish people's National Home and are thus giving the people of Israel, on the front lines of our battle for survival, the chance for more development and the vision of national grandeur.

The Threat To Our Newspaper

The readers of **The Canadian Jewish News** have already learned from the daily press, the radio and through television about the threatening letter and the telephone terror "ordering" us to desist from publishing our newspaper. No matter how much we should like to ignore and to forget such deplorable manifestations of hatred which are certainly not representative of the spirit and the traditions of Canada, we are forced to comment upon them. Our readers are expecting a statement from our newspaper.

In declarations to the press, radio and television, the editor of **The Canadian Jewish News** has already stated that we will not be intimidated by maniacs, even if they have "associates", as the author of the anonymous and now infamous anti-Semitic letter claims.

Of course, it is up to the police to find the guilty,—in singular or plural. We hope that he—or they—will be apprehended. The public will certainly be appeased by the knowledge that such practices are only the doing of a maniac.

However, the sixty-four thousand dollar question in Toronto remains:

Who sent the threatening letter against publishing the newspaper to the editor of **The Canadian Jewish News?** Who made the anonymous call last week which aimed at preventing the appearance of our newspaper? Who is behind it?

The first reaction to the telephone call which "ordered" the publisher not to issue **The Canadian Jewish News,** was one normally expected under such circumstances: "it must have been a crackpot". For, who in the world would want to prevent the appearance of a Jewish newspaper in this country of free men?

Another pertinent question is: Should the anonymous letter, beginning with "Jew" and ending with "Heil Hitler", warning the family of the editor with "suffering", if **The Canadian Jewish News** appears, be ignored? Is it the act of a maniac or the deed of an underground anti-semitic group?

The first action of **The Canadian Jewish News** was to inform the public relations department of the leading Jewish organization about this outrageous occurence. We were advised to contact the police, which was promptly done. The police department now has in its possession the anonymous letter and all pertinent information.

The Canadian Jewish News certainly shall not bow to terror. It will continue to bring its message of good will to all people. In the meantime, we hope that the police will find the guilty. Whether he is a crackpot or a representative of an anti-semitic group of maniacs, he should be found. It is in the interest of the public. For we should never forget that crackpots have often made history and often also caused bloodshed and tears.

"GET IN THE ACT—IN 1960"

The Reply (for David)

BY ROBERT FRIEND

Michael six
was thrown into a study,
for there was Daddy
in the photograph
and Mummy, too,
but where was he?
This cruel lack
he studied out,
this mystery
over and over
in the white and black
until he shook his head.
"Where is Michael?"
Michael said.

"Not yet born."
He had no words for scorn,
but though he cried
open-eyed,
"I was so born,
I was! I was!"
and stood up to resist,
a bantam pugilist,
this lie and all lies,
something of a fact
no longer slept,
and fists in his eyes,
he wept and wept.

Last week, arithmetic's
new master,
and all of seven,
he counted out his answer
for disaster,
and dared me to resist it.
"When I am forty,
you'll be dead."
Although it was too late
for Naughty!
or a Don't!,
"I won't, I won't!"
I insisted and insisted.

Compulsion And Liberty In The Jewish State

BY ZVI ZINGER

Zvi Singer, Author of this article, condensed from a longer essay published in Israel, raises a point of actuality, of importance to every Jew.

We shall gladly consider other opinions on this subject.

The Editors.

Can liberty exist in a Jewish State governed by Torah Law . . . ? The conflict between the religious theory of society and the reality of a Jewish secular State has yet to be resolved . . .

Man is by nature a political animal, wrote Aristotle in his Politics, and Maimonides, whole-heartedly agreed. In his guide to the Perplexed Maimonides expounds the view that man is naturally a social being and by virtue of his nature seeks to form communities. Judaism, however, has never been satisfied with the mere stipulation of man's social needs. It has always insisted that Jewish community is not only a means of answering the social requirements of the individual, but is essential to the theory and practice of the entire Jewish religion. To philosophers it was sufficient to argue, as Plato did in his Republic, that "no one of us is sufficient for himself." But Judaism requires a community regardless of the needs of man, for it is a religion which directs itself as much to the community as to the individual. The Torah was given to the "Congregation of Israel," and Jews were commanded to be not only holy individuals but a holy community as well. The biblical injunction, "And ye shall be unto Me a kingdom of priests and a holy nation," is a clear statement of this principle.

From the Jewish point of view there can be no tension or rivalry between the community and the individual. A single philosophy guides man and society, consequently when conflicts arise between men they have to be met with the overriding question: what is the view of Torah? The individual and society and their conflicting interests must be judged by the decisive demands of the Torah.

Although Maimonides held that man is naturally a social being and the State was a human necessity, he made it clear that the need for a State was contingent upon the behaviour of its citizens. The State is not a good thing for its own sake; it depends on what it does and how it behaves. In his Code (Hilkhot De'oth) he states that, "it is natural for man to be influenced in his opinions and behaviour by his friends and fellows and to act as is customary with the people of his State." But this theory of social environment leads Maimonides to a far-reaching conclusion: "Therefore should he attach himself to pious men and dwell always amongst wise men so that he shall learn from them, and that he shall keep away from the wicked . . . If he is living in a State which has evil customs and its people do not follow the straight path, he should go to a place where people are pious and who behave in the right manner. And if all the States that he knows and has heard of behave wrongly . . . he should dwell alone".

Although man needs the State — if he cannot find a State that conforms to the religious ideal he must leave society and live in solitude. The purpose of the State is to enable man to lead the ideal way of life, and if the State causes man to deviate from the right path then it loses its raison d'etre. Rather than reside in such a State where man would be influenced by the "way of the wicked," Maimonides urges the individual to "go out and live in caves and in the wilderness."

The Jewish theoligical view of life relates man and society to the Creator. It is this religious relationship of man and society which should serve as the aim of human existence.

The "Graven" Freedom

There is a famous Talmudic passage about freedom. In his interpretation of the verse in Exodus (32, 16) And the tablets were the work of God and the writing was the writing of God, "graven upon the tablets," Rabbi Joshua ben Levy commented: "Read not haruth (graven) but heruth (freedom) for no man is free but he who labours in the Torah" (Avoth 6, 2).

What manner of freedom is it which binds man to the Torah? It could be claimed that the Torah has given man a profound, purposeful kind of freedom. This of course is tantamount to admitting that Judaism's notion of freedom is not meant in the sense that we understand liberty today. This is indeed true. Not only does the Torah seek to curb and circumscribe liberty, it is not interested in the modern concept of liberty at all. Judaism urges man to be free from idolatrous superstitions and evil inclinations. It furthers a kind of "psychological" freedom, in which man succeeds in freeing himself in order "to loosen the fetters of wickedness", and in order that he should not go astray and "go after his own heart and his own eyes." Religion demands of man all-embracing commitments — how can it be interested in promoting liberty?

From the religious point of view there is only liberty when man has committed himself to a religious way of life. In this sense only was Thomas Jefferson right when he said that "The God who gave us life gave us liberty at the same time." We are at liberty to choose, for God has set before us this choice; I call heaven and earth to witness against you this day that I have set before thee life and death, the blessing and the curse; therefore choose life. (Deuteronomy 30, 19). But this liberty was not given for its own sake. Man is free to choose, but he is urged to make the right choice, to bind his "freedom" to the "graven" commandments of the Torah.

No Exemptions

In a State that accepts the "yoke of the kingdom of heaven" there is no point in debating the importance of the individual as opposed to the authority of the State, because everything is related to another authority, the Divine. This is particularly true of Judaism which regards the community not only as a tangible social instrument but as an essential part of the Divine scheme.

According to the Torah there can be only one correct way of life and no field of human activity is exempted from it. But man is a frail being, led astray and inclined to shun a life of strict discipline. Why then should the Jewish State or congregation not compel the individual to keep the Torah, and why should the State not use its power in order to enforce the mitzvot? After all, if the Torah is the truth and the only truth, why should the unwise be allowed to "go astray after foreign gods."

But what about people who insist on "going astray?" If this is what they choose to do, why not let them weave their own net of destruction? One again, the religious reply would be unequivocal: if man is not ready for the truth, he must be educated towards it. Children must go to school even if they prefer to stay at home and play. Man must be helped along, directed and even compelled. It is even doubtful whether man is capable of achieving great spiritual heights unless he is propelled in their direction.

In history it is the guiding hand of Providence; in society it is the power of compulsion that rests with the State: "The Court of Justice shall compel him to do it until he says I want to do it" (Rosh Hashanah 6).

In ancient times nobody felt the need to apologize for the lack of liberty. All societies were established on religion, and people took it for granted that there could be no individual liberty. As the French historian Fusbel de Coulanges wrote: "The religion which had produced the State and the State which supported the religion, sustained each other, and made but one. It is a singular error to believe that in the ancient cities men enjoyed liberty. They did not even have a conception of it."

This sense of an all-embracing unity of civilization, in which all aspects of life are bound by the unifying factor of religion, was not lost in medieval times. Even whilst Popes and emperors were debating the relative importance and superiority of the spiritual versus the temporal authority, all sides acknowledged that there was only one source and one criterion for all power in society. In his famous Papal Bull Unam Sanctum, Pope Boniface VIII claimed that "both swords, the spiritual and the material, are in the power of the church." The rebellious emperor Frederick Barbarossa argued that "the peace of the church shall be preserved by the arms of the empire." They were arguing about their respective rights and power, but the emperors never suggested that their temporal authority was secular, that it had its origin in anything but the Divine Will.

* * *

What then should our attitude be in the new Jewish State? Unlike the medieval Jewish community, the State of Israel derives its sovereign power from itself, and it can impose its will even on those citizens who do not accept its authority voluntarily. But at the same time, the Jewish State is not founded on Judaism and many of its citizens do not keep mitzvot. Furthermore, these citizens form the majority and the power of compulsion rests in their hands. In addition to the "normal" tension between individual and society, characteristic of the secular State, we have to resolve the conflict between the religious theory of society and the reality of a Jewish secular State.

True, we are often reminded of the "democratic and liberal ideals of Judaism." But this is as false historically as it is ridiculous theologically.

Since the establishment of the State of Israel, religious Jews have become increasingly confronted with the reality of a secular State. Thus the need has arisen to appraise its problems from the Jewish - religious point of view. In the course of the years many conflicts have appeared in sharp outline. The scene is thus set for a new look at the texture of modern society and its political problems. Perhaps it is not too early to offer a new approach to the question of the Jewish attitude to the liberty of the individual and the relationship between religion and the secular State.

An attempt to outline these problems and to suggest a solution will constitute the theme of the concluding article of this series.

COUNSELS of DESPERATION

BY NISSIM REJWAN (Jerusalem)

It is part of Colonel Nasser's habitual strategy, whenever he finds himself strongly attacked on the inter-Arab front, to counter with new offensives of his own. The logic of this method is simple, though it may sometimes seem baffling to the uninitiated. Inter-Arab propaganda nowadays evolves around three eternal themes — Western imperialism, Arab nationalism, and Israel; and the task of smearing an adversary consists mainly in making imputations against him to the effect that he is a puppet of the first, an enemy of the second, or an accomplice of the third. When faced with accusations of this kind, an Arab leader will invariably hasten to offer evidence of his nationalist fervour, his anti-imperialist and anti-Israel valour. Thus—to take a recent example — King Saud's repeated calls for the withdrawal of U.N. forces from the Tiran Straits are just by way of an indirect rejoider to Nasser's standing demand for the evacuation of all foreign bases in the Arab world, to which demand Saud is sensitive in view of the American base at Dhahran.

* * *

But no better illustration could be found of Nasser's tactics than his current outburst of verbal violence on almost all sectors. Cairo's difficulties have been multiplying lately. In Baghdad, especially, the prospects are far from pleasing, with Kassem busily mounting his anti-Egyptian drive. For whether or not we take Kassem's talk about the Fertile Crescent seriously, he has launched a campaign whose effects on Cairo are unpredictable. It is interesting to note that among those who celebrated Kassem's coming out of hospital was a former Syrian member of parliament who has no apparent connection with the Communists, and who, in a ringing address over Baghdad Radio, advocated closer ties between Syria and Iraq. In fact, the whole tenor of Kassem's press conference last Wednesday was clearly indicative of his determination to eliminate all Nasserist forces within Iraq.

* * *

In this kind of atmosphere, Nasser's belated decision to resume diplomatic relations with Britain was ill-timed, since it has offered a further "proof" of his alleged rapprochement with the West. Hence the sordid business now going on around the so-called Moorhouse Museum in Port Said. The incident was manifestly engineered to demonstrate that Cairo is still capable of defying the former British master. The curious thing about the whole affair is that Cairo managed to change its mind on the subject twice within a few hours. On Wednesday, the semi-official Cairo Press announced that the house in Port Said where Second Lieutenant Moorhouse of Leeds was murdered after being kidnapped by Egyptian "commandos" in 1956 was to become a museum commemorating Egypt's victory over the invaders three years ago. On Thursday morning, however, Cairo officially described the report as a complete fabrication; but before the day was out the authorities switched again, and orders were issued to the Press to play up the story and announce Egypt's determination to open the museum.

* * *

The orders are being carried out with a vengeance. Wherever Arabic is spoken Cairo Radio's announces are now heard condemning the British, boasting of victory, warning London that the time is past when Albion could meddle in Egypt's internal affairs, and announcing that a second museum is to be opened in Port Said, to commemorate the death at the "commandos" hands of another Englishman, "the notorious British intelligence officer Williams." Muhammed Hasanein Haikal, Nasser's friend and press adviser, went further and sardonically suggested in "AlAhram" on Saturday the establishment of a third museum — to commemorate a third prominent Englishman, who also perished in Port Said although he has not yet been buried. His name—Anthony Eden!

So much for the British. But the story is never complete without the Israel theme, and so Nasser saw fit suddenly to discover Israel's "theft of Jordan waters," which he alone cares about and for which he is preparing "war plans" in order, if need be, to prevent by force the diversion of the waters. As usual, it is difficult to detect anything substantial behind the threats; but it scarcely needs pointing out that if Nasser really decides to resort to arms it will only be because he considers his present position in the Arab world hopeless and indefensible.

REFLEXIONS ON HANUKKAH : WHAT IT REALLY SIGNIFIES

The Historic Dispute Between Helenic And Judaic Civilizations

BY DR. THEODOR H. GASTER

Many of the religious festivals of the world which come to us as commemorations of historical events are really expressions of basic human emotions which those events happen to have evoked and focused. Passover, for example, is said by Jewish tradition to commemorate the liberation of Israel from Egypt, but what it really celebrates is the underlying idea of freedom itself. Easter, which in the Christian religion commemorates the resurrection of Jesus, is really a festival of revival in general, and it was so observed in earlier times. Christmas was an occasion for hailing the reemergent sun before the birthday of Him Who was regarded as the Light of the World.

Hanukkah, the Jewish Feast of Dedication, is of the same order. Ostensibly, it commemorates a historical event—the rededication of the Temple at Jerusalem in the year 165 B.C. The particular story which is associated with the festival is therefore the story of how that triumph was accomplished—the tale of the heroic resistance offered by Judah the Maccabee and his followers to the oppressive legislation of the Syrian king Antiochus IV. Back of that narrative, however, and back of the annual festival lies the recognition of something deeper — something which was indeed expressed in that particular event but which itself transcends it. What Hanukkah celebrates is the inalienable right of human beings to their own character and identity; and, in commemorating the way in which that right was once defended, the festival reasserts it from year to year. For that reason, Hanukkah is no mere antiquarian relic, but an occasion of ever-living, contemporary significance.

It is important, however, that the message of Hanukkah be understood correctly. Hanukkah is not — as is so often supposed — a festival of independence; it is a festival of dedication. And the difference is crucial. What it asserts is not the right of every man to "be himself" and do as he pleases but to be a servant of God and in that service to defy princes. Moreover, so the message continues, the only God whom a man is required to serve is the God revealed to him in the history and experience of his people, not the idol imposed from without. The condition of independence is consecration, and its hallmark is devotion.

Another thing that the festival teaches is the value of the few against the many, of the weak against the strong, of passion against indifference, of the single unpopular voice against the thunder of public opinion. The struggle which it commemorates was the struggle of a small band, not of a whole people; and it was a struggle not only against oppression from without but equally against corruption and complacence within. It was a struggle fought in the wilderness and in the hills; and its symbol is appropriately a small light kindled when the shadows fall.

JEW AND GREEK

The basic facts about Hanukkah may be recited in a few words. The festival is observed by Jews for eight days in December, beginning on the twenty-fifth day of the lunar month of Kislev. It is regarded as a secular holiday, all normal work being permitted (except of course, on the Sabbath). Although in the home and in the community at large it is an occasion of considerable merriment, the religious observance of it is confined to modifications of the daily liturgy and to the lighting of candles at sundown, one on the first evening and one more on each succeeding evening. In reference to this latter practice — the dominant feature of the celebration — Hanukkah is popularly known as the Feast of Lights, and it is by this name that it is designated by the historian Josephus.

According to tradition, the festival was instituted in 165 B.C. by Judah the Maccabee and his followers (with the consent of the elders of Israel) to commemorate the rededication of the Temple of Jehovah in Jerusalem, which had been desecrated upon orders of the Syrian monarch Antiochus IV. The event is said, in fact, to have taken place on the third anniversary of the day when that desecration occured, a pagan altar having been erected and sacrifices offered to the Greek god Zeus. In order, however, to appreciate the full implications of the festival, it is necessary to review briefly the events of the period and to consider the true nature of the struggle in which Judah and his associates engaged.

The separation of church and state is an axiom of modern democracy, and we have become so accustomed to it that it is difficult for us to appreciate the other side of the picture. We think of religion as something concerned with the destiny of man and with his relation to God, and we think of the state as the political organism of society. The province of one, we hold, in no way impings on that of the other, except insofar as religious doctrines may influence social conduct; and it is accordingly quite intelligible for a man to say that he is a citizen of his country and a Christian or Jew.

In ancient times, however, such a dichotomy would have had no meaning; for religion was not a personal faith or individual persuasion but rather, in a very real sense, the total organization of society. The god was not a theological abstraction or a mere metaphysical concept; he was the actual spirit of the community personified—a symbolic being like Uncle Sam or John Bull. His house was not merely an abode of divinity or a place of worship; it was also a city hall, a center of the social administration. His ministers were not merely priests or hierophants; they were also civil servants—magistrates, physicians, and sanitary inspectors. The animals presented to him in expiation of "sin" were the counterpart of fines which might today be paid into court as penalties for breaches of the law; and the seasonal festivals which were held in his honor were primarily functional procedures designed to replenish the communal vitality at regular intervals. There was no distinction between community and congregation; a nation was the people of its god, and its territory was his estate. When it was attacked, it was its god that was being attacked, and when it went to war, it was as the army of its god, under his banner and command, that it sallied forth to battle.

It was on this basis that the ancient people of Israel founded its existence. The nation, it was said, had come into being solely as the congregation of Jehovah; its birth certificate was a covenant, or contract of mutual obligation, voluntarily concluded between it and Him at Mount Sinai. Its social regimen was the law of Jehovah; its social authority, His will. Any offense against the social order was an offense against Jehovah; any appreciable deviation from the indigenous mores or culture pattern was an abomination in His eyes; any breach of the national security was an act of treason or of warfare against Him. Conversely, any assault upon Jehovah's cult, or any deliberate abrogation of His commandments, was an assault upon the very identity of Israel, an impairment of that which gave it at once its character and validity. If the whole of the cult were ever to cease, or if all of the statutes of Jehovah were to be discarded, Israel automatically would be at an end, inasmuch as it would have lost its distinctiveness and its raison detre.

For many centuries the little nation managed successfully to withstand such a fate. If its character indeed suffered attrition through excessive exposure to alien ways, this was always counterbalanced by the sheer weight of accumulated tradition and the authority of accepted, normative institutions. And if at times is passed beneath the yoke of foreign conquerors, it was always saved from extinction by the fact that these had concentrated rather on curbing its autonomy than on effacing its identity. The Assyrian and Babylonian kings, in pursuing their imperialistic adventures, had thought far less in terms of annihilating their neighbors than of exacting tribute from them or using them as military outposts of defense; the Persian Empire had been conceived essentially as a unison of vassal states politically subservient to a central government but culturally independent. Even the destruction of the Temple had not entailed the ultimate end of Israel; for although there were pessimists aplenty ready to confuse calamity with collapse, the plain fact was that the forced suspension of the sacred services was due only to the havoc of war and not to any formal prohibition or ban; to use modern terms, the cathedral had been bombed, but the profession of Christianity had not been proscribed.

This situation, however, was not to endure without challenge. In 330 B.C., when Alexander the Great had completed his conquest of the East, the whole picture was suddenly changed. Now, for the first time, the East came face to face with the West—with its rich, exciting culture which looked upon human experience from noval points of view, interpreted it in fresh modes of expression, gave new outlets to the human spirit and new vistas to the human imagination, and preferred to meet the problems of existance by the free, unfetted philosophies of men rather than by the codified revelations of God. This time, the invasion was one of ideas even more than of arms; for side by side with the surrender of political autonomy went an ever-increasing transformation of traditional modes and patterns. Mutatis mutandis, much the same sort of thing took place as followed the American occupation of Japan or the landing of Western troops in Morocco during the Second World War.

Alexander himself was no blustering military adventurer, but a man of shrewd and astute genius. He knew very well that the process of Westernization would take care of itself, and he therefore did not attempt to impose it by act of force or executive decree. And his vision was not disappointed. Within a few generations, the "immovable" East was culturally, as well as politically, a colony of Greece.

For Israel, this meant the beginning of a momentous struggle between Hebraism and Hellenism. And Hebraism did not always win. Assimilation proceeded apace. As the environment became charged with Greek influences, and as Greek voices began to fill the air, the traditional pattern of Jewish life tended to recede more and more into the background and —by a process familiar in our own day—to the children of a later generation, the ancestral Hebraic heritage came to be regarded as something more or less remote and academic,—a stubborn and obstinate religious survival. Jews adopted Greek names, followed Greek fashions, wrote and spoke in Greek, and attended Greek sports events and entertainments. On a higher level, even some of the priesthood were infected by the new "emancipation." A modernist, latitudinarian party developed and eventually maneuvered itself (by the time-honored political technique of bribery) into control of the Temple and sacred offices. Those who clung to the ancient modes could no longer regard themselves as normative, representative Jews; they assumed more and more the complexion of orthodox sectarians, of fundamentalists fighting a brave but losing battle against the onrushing tide of modernism.

But Judaism itself was not proscribed. The modernists could claim, for their part, that it was undergoing a normal process of transformation and transvaluation; and the traditionalists could reply, with equal validity, that, so long as a faithful remnant remained, be their numbers few and their opportunities of worship greatly curtailed mere widespread apostacy and defection did not spell extinction.

At last, however, even this situation was challenged; and the challenge came not from within but from without. Rome began to flex her muscles and to indulge in a policy of imperialists expansion. In 168 B. C., she had managed successfully to block the plans of the Syrian king, Antiochus IV, who was seeking desperately to annex the land of Egypt to the Seleucid empire. To meet the threat the king needed desperately to rally all of his subjects. But this was an exceptionally difficult task, because those subjects were of disparate races and cultures, and many of them had been mutual enemies before being bowed beneath the common yoke. The danger of disunity on one hand and of a possible switch to Rome on the other was accordingly ever present; and Antiochus was consequently obliged to accomplish by coercion what he could scarcely hope to do by persuasion or by reliance on any intrinsic loyalty: all of the peoples of his empire were to be welded together to executive decree into a solid cultural front.

On a winter's day in 167 B.C., the full force of this policy fell upon the Jews. The king issued a formal edict requiring that the Temple of Jehovah in Jerusalem be turned over to the worship of his own national god and ordering the Jews, on pain of death, to abrogate their own laws and ceremonies and to participate in the national cult. This was not—as is too often supposed—a mere act of anti-Semitism, and it was not motivated by any doctrinal opposition to the Jewish religion. Rather was it part and parcel of a political program the purpose of which was to break down the divisiveness of separate religious communions by forcing them all into a single national "church." The god of this "church" was to be the Greek Zeus; all local shrines were henceforth to be dedicated to him and to serve exclusively as centers of his cult. Moreover, in order to emphasize the fact that the "church" was an organ and expression of the state, Antiochus himself assumed the role of god incarnate, arrogating to himself the title of Epiphanes, or "(God) Manifest." The Temple of the Jews in Jerusalem was by no means the only house of worship to be forcibly accommodated to the new order; the sanctuary of the Samaritans on Mount Gerizim was likewise transformed into a shrine of Zeus, and at Daphne even the Greek Apollo was obliged to yield place to the national god.

For the Jews, the new edict was the bitter end; for what was now threatened was not merely their political autonomy but their very identity. Yet Hellenization had by this time penetrated so deeply and made such inroads upon their traditional loyalties that few indeed were alive to the peril or even recognized it as such. The upper classes were "Hellenes of the Mosaic persuasion" and had long since surrendered any claims to cultural distinctiveness or national independence. The authorities were quislings almost to a man. The resistance (was it ever different?) came from a small, unofficial minority; and it was touched off by a purely local incident.

In order to enforce his edict, Antiochus had appointed special commissioners to tour the country and determine whether the new regulations were being observed in acts of worship. One day, these inspectors appeared at the little town of Modin (modern, el Arba'in), on the road between Jerusalem and Jaffa. Modin was the home of an aged Jewish priest named Mattathias, of the family of the Hasmonaeans, and of his five sons. Thinking to make an impressive demonstration of the "new order," the inspectors suggested to Mattathias that he officiate at a public ceremony at which—in pointed defiance of Jewish teaching—a pig would be sacrificed. Despite promise of political emoluments, Mattathias bravely and contemptuously refused. "No matter," said he, "whether all of the peoples within the bounds of the royal domain listen to the king and abandon each his ancestral form of worship, and willingly comply with his commands, I and my sons

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Winter Holiday In Israel

BY A. B.

Five hours flying time from the gray and overcast skies of Northern Europe a sunny winter vacation land beckons to the tourist in search of adventure—Israel. A hundred thousand tourists have come to Israel last year,—a record high in the first eleven years of the new-born State of Israel. Thousands more will come this winter, to bask in the glorious Israel sun, to swim and go spear-fishing in the blue waters of the Red Sea or the Sea of Galilee, or in the white-crested and somewhat cooler waves of the Mediterranean Like a beloved face changing in different moods, Israel has its own beauty in every season of the year. Late fall, winter and early spring are ideal for touring the fascinating wilds of Israel's southland, the Negev, for visiting the contrast-packed sights of the country, the towns, hills and vales known to every Bible reader, the religious shrines and the sites where history has left its indelible mark. While eternal Jerusalem may be covered by a downy layer of snow for a day or two, it is spring, sunny and glorious, in Tiberias, a few hours by car to the north. Here you can go fishing, sailing or swimming, and enjoy the beauty of dusky mountains surrounding the Sea of Galilee. The Hot Springs of Tiberias, famed even in the days of the Roman Empire for their beneficial effects, are today a modernly equipped spa and have brought comfort and new vigor to countless visitors. Surrounding Tiberias are the green valleys and hills of Galilee, where new and flourishing villages and towns have risen alongside the age-hallowed towns and villages of Nazareth, Safed, Capernaum. Sephoris and Tabgha.

All over Israel you will encounter this contrast—new and dynamic life on a serene and age-old land; modern highways arching through olive groves that already bore fruit when Rome was just a village. You will see the modern city of Tel Aviv, now marking its fiftieth anniversary—a mere youngster as cities go—while your guide will point out to you the site in ancient Jaffa—today a part of Tel Aviv—where Jonah enshipped for Tarshish some 2,700 years ago.

And Israel's southermost point—Eilat, is a must for the holidaymaker. Here winter stops and you are under ever-blue skies. But Israel is not only a land of beautiful scenery and historical sites. The tourist will find here modern and comfortable accommodations, ranging from the luxury hotels that can vie with Europe's fine hotels, to the rural cottage inn or youth hostel. The sportsman will find here golf courses and tennis courts, all the water sports, horse back-riding, motoring. You can fill your evenings with music, whether you listen to the Israel Philharmonic Orchestra, one of the worlds' great orchestras, or prefer to dance to the tunes of a hot and lively jive band in one of the night clubs. You will find that the theatrical season is in full swing in winter, while Israel's museums offer you a look at what is being created by the country's promising artists today. Above all, you will find a hearty and warm welcome wherever you go, expressed by the ancient Hebrew phrase 'Boak'hem Leshalom!' — Welcome in Israel!

IN YOUR LAND : A COMPLETE NOVELETTE

BY BARUCH GLASSMAN

On one of the early days of the month of September, a ringing sound was heard over the hills and valleys and around the village of Egypt Mills.

Farmers in near and distant fields, whither the resonant tones came this cool sunny morning, paused a brief second from their labors. With a "Whoa!" they halted the horses yoked to the plows and with serene faces they turned in the direction from whence the sound traveled.

It had not been heard the whole summer. And now, with eyes that sparkled, some of them—this depended where one's barn or field lay—saw the wooden cupola of the village school, on a far off hillock. And others merely pictured it in the clear, cool air.

And as the farmers were quite alone in their fields, this early morning, the children having left for school and the town laborers having departed, they had no one with whom to converse. Silently they stroked the horses, and then ploughed on. And still others put the wheat stalks into threshing machines, while from the vibrating quivering mechanisms the small grains ran into sacks.

From many outlying places, from farmhouses snuggling in fields and valleys, there came that morning young children in clean garments, carrying books and lunches under their arms. They walked along the sunny paths that cut through field and upland. And the children sang, some aloud and some in their blood.

They felt something new, something joyous beginning. The summer had gone. Out-of-doors this was not at all apparent, but their going to school quite carried in itself the silent announcement.

The warm sunny out-of-doors was fragrant with the smell of the cut hay and the freshly upturned earth. The wild vines near roadsides were now ripe. The clusters, hard, green and nut-like, had softened and filled to a deep-blue. The transparent, silent air was permeated with the strong aroma of wine.

And there, where the roads leading to Naskenoza Lake and Minx Pond bow to one another as they cross, the children who had come through different roads greeted one another. They formed into pairs and little groups. A long time before nine o'clock, they were already standing before the village school's closed door.

The lads clasped hands; the girls embraced. As they awaited the coming of the schoolmistress, they exchanged remarks of what had happened during the summer.

Morris, the son of the only Jewish farmer in the neighborhood, was there, too. He rejoiced as well as the others, and even more, for everyone knew that he had bravely assisted in tidying and cleaning the schoolhouse during the past fortnight. In large leather boots—it had rained then, and the roads had been muddy—he had worked in the large schoolroom, clearing cobwebs from corners, dust from desks, placing blackboards on walls, helping to hang up geographical charts. Yes, he it was who had carried the bucket of calcimine into which Mr. Jennings, the school commissioner and holder of four other important offices in the administration of the thinly populated country, dipped a big brush before applying it to the white walls.

His father, Mr. Greenstein, had submitted the lowest estimate to the school board, and upon him now devolved the duty of providing wood for the school during the approaching winter.

The teacher arrived on a bicycle. She was clothed in white. On her head was a broad-brimmed straw hat. The children greeted her silently. As in a quiet village church, they entered and took their places.

Morris diligently labored over his spelling, arithmetic, and geography the whole forenoon. His eyes opened wide with wonder during the geography period. So many countries, so many countries . . . He, personally, had known but one country, America, the country that was his country. He had been born in New York, but all his memory held of it was a dream of rows of high towers among waters, hidden in a mist, sometimes sunny and sometimes gray. But here he had been bred, among the hills and valleys of New York State, bright hills and valleys like lands met in a fairy tale.

* * *

In the afternoon he grew a bit weary. He recalled that in the middle of a big field, on a hill not far from his home, lay masses of dried twigs and shrubs that had to be burned that day.

When three o'clock came, the children pushed their way through the small door of the school. Like a flock of young deer, they sprang across field, hill and valley.

Morris could not remain to close the schoolroom window, as was his custom. He was wrapped in a delightful unrest. His feet ached from his sitting too long. During the summer months, he had been entirely weaned from sitting, and, like a dog, whom the wind suddenly brings a scent of its lost home, he shot over the ground to the farm.

Sometime later, he could be discerned faintly through the haze of a big fire, eating a slice of bread and jam. He was carrying heaps of branches on his bony shoulders and throwing them into the fire.

And as the flames leaped up, Morris danced around and around, his head thrown forward and down, like an Indian in a war dance, with silent song and thanksgiving and solemnity.

* * *

About this time his father approached the end of the field. He halted his horses, Katy and Dick, produced his pipe from a pocket, filled it with Bull Durham and began to smoke. He supported his right foot on the plow, and leaned his elbow on his knee.

He gazed towards the west, through the haze of his tobacco fumes, and saw the sun nearing the horizon. It had grown cooler. The horses began to shiver. They breathed heavily. Their ears drooped.

Over the land, a cool reddish light began to spread.

And then he beheld the lad, his son, dancing around the fire, like an idol worshipper. Suddenly he remembered that these were the last days of Aseres yemeh tshuveh. Tomorrow was Yom Kippur Eve, and the surrounding fields began to assume a strangeness to him.

Just about this time in his old home was vacation time, bringing with it a sense of piety and of dejection,—while here the school year and joy were just beginning—the joy of the children, for whom study was beginning, and the joy of the men, for whom the arduous summer labors were already done.

And what did his boy know of things a Jewish child should know? Tomorrow was Yom Kipper . . . and what would become of his boy? Would he feel even a little of what a Jewish child had formerly felt on such a day, just one generation ago? And was his son really a Jewish child?

Greenstein had asked these questions more than once, and long ago had known their bitter answer. He knew that his child was a stranger to him and that with his, Greenstein's death, something would die forever.

He puffed his pipe more vigorously.

In the coolness of the day's end, a shudder ran over his body at the thought that the child of his loins was a stranger to him. As he realized that he was thus destined to live out his years in a strange land, and to bring forth a generation that was strange to him, he felt chilly in the evening air. And he bit his lower lip, as though forever locking a life within him.

* * *

The trees and stone fences around the field began to throw shadows eastward, in the direction of the hills. The white houses on the hill slopes were illumined by the setting sun. Greenstein had unhitched the horses from the plough, thrown the harness over the horses' backs, and made for the gate of the field. Morris skipped behind him. He eagerly examined the stones for a snake's nest. In his hands he held an automatically-closing pair of pincers, which he could throw at a snake, instantly severing its head.

As he left the field and walked along the homeward path, they looked towards the east. A form arose from the other side of the hill, near where their home stood.

The form took shape against the blue sky, like a giant tree.

The figure stood awhile silhouetted against the sky. Then the black tree began to stir and to draw near. Now the low, broad tree had a long, white bread, and was wholly illumined by the sunset glow.

"Father must be going to pray Mincha in the field," Greenstein mused.

And when the three met, Greenstein paused and laid a hand on one of the horses.

"To-morrow, father, we are going to the synagogue at Poughkeepsie to stay over Yom Kippur."

The old Zelig did not immediately answer. He let his eyes travel gently over the land, and thought. Then his gaze fell on his grandson, and instantly afterwards on his son with the toil-furrowed face and gloomy eyes, whence came a certain uneasiness.

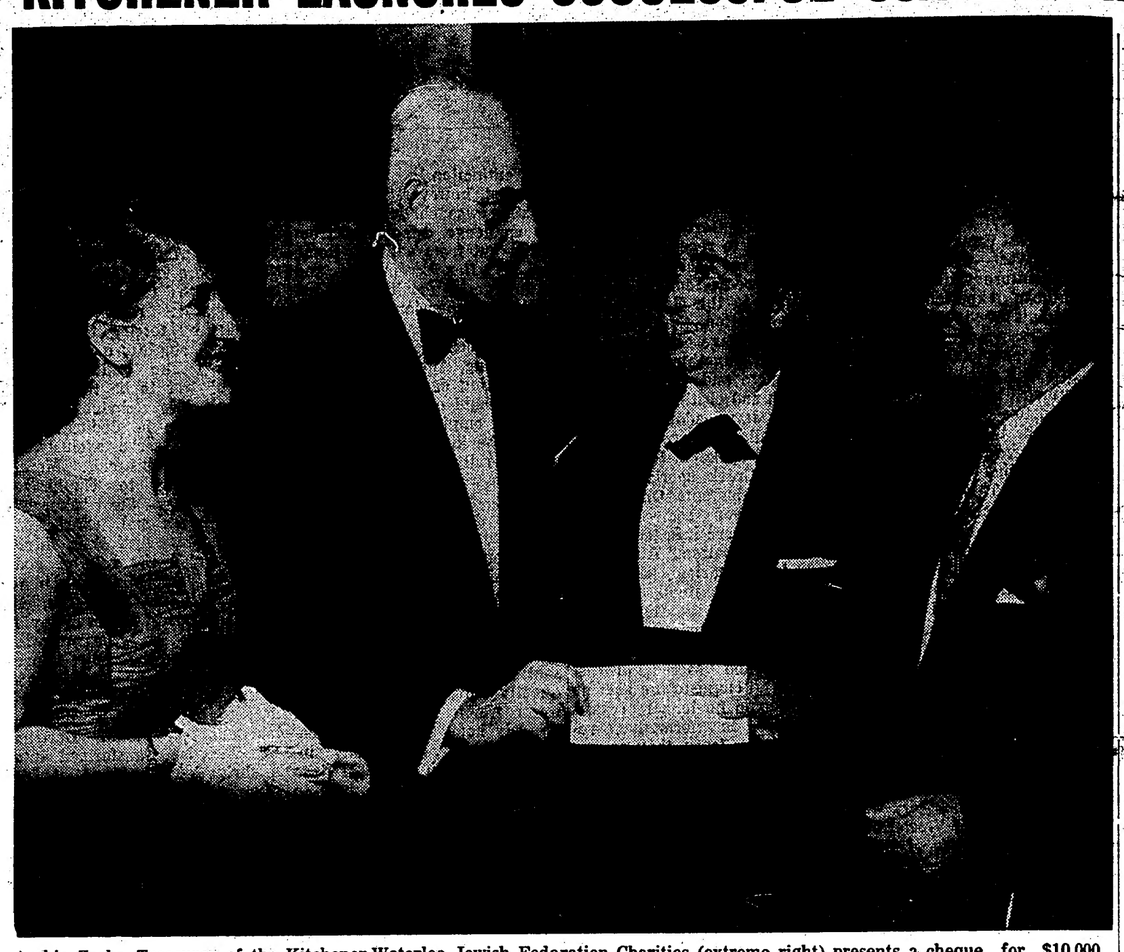
Slowly and deliberately old Zelig shook his head. "No, my son, I will not go. I will stay here."

Several hours later, in the silent evening, the three sat on the porch. Darkness sprouted out of the hills and valleys. The cows had been milked. From the grassy darkening pasture, could be heard the tinkling of their bells. Now and then from the field where they were now this tinkling broke the dream of the evening. And again the evening fell asleep.

Inside the house, whose lit windows pierced the hilly regions—an eye in the night—the daughter-in-law stood over the cream separator, removing

(Continued on page eight)

KITCHENER LAUNCHES SUCCESSFUL UJA APPEAL CAMPAIGN



Archie Zacks, Treasurer of the Kitchener-Waterloo Jewish Federation Charities (extreme right) presents a cheque for $10,000 on account of the 1959 income to Dr. Michael Simon, Minister Plenipotentiary and Consul General for the State of Israel (second from left). Onlooking are Mrs. Martin Levene (left) and Martin Levene (right) Chairman of the Kitchener-Waterloo Jewish Federated Charities for 1959-60.

Kitchener, Ontario (Canadian Jewish News Service)—Martin Levene has assumed the chairmanship of the Jewish Federated Charities of Kitchener—Waterloo succeeding Mr. Joseph Lieberman. After several meetings with his "campaign cabinet" and the professional staff of the Zionist Organization of Canada, Central Division, he commenced the campaign with a Top-Gifts Dinner.

Jacques Torczyner, Administrative Vice-President of the Zionist Organization of America, was the guest speaker, and Dr. George Liban, Executive Director of the Zionist Organization of Canada, Central Division, spoke on behalf of the United Israel Appeal.

A Victory Reception was then held with Dr. Michael Simon, Minister Plenipotientiary and Consul General for the State of Israel, as guest of honour.

On that occasion, Mr. Martin Levene presented Dr. Simon with an honour roll of all contributors to this year's campaign and Mr. Archie Zacks, for many years Treasurer of the Kitchener - Waterloo Jewish Federated Charities, handed an advance cheque in the amount of $10,000 from this year's campaign income to Dr. Simon for the United Israel Appeal.

Miss Evelyn Gould, noted CBC star, presented a musical program of Jewish and Israeli songs at this reception.

Left to right: Mr. Jacques Torczyner, Administrative Vice-President of the Zionist Organization of America, was the guest speaker at a UJA campaign meeting for Rouyn-Noranda which was held under the chairmanship of Mr. Garmaise (centre) who was presented on this occasion by Dr. George Liban, Executive Director of the Zionist Organization of Canada, Central Division, (right) with an Israeli silver anniversary coin on behalf of the United Israel Appeal-Keren/ Hayesod for his many years of continuous leadership in his community.

VICTORY FOR PARENTS

No More Religious Instruction In Downsview's Public School

By RAE GOULD, CJN Reporter

The parents of the Wilmington Public School in Downsview are about to win a complete victory against the teaching of religion, the **Canadian Jewish News** has learned from reliable sources.

After 465 parents, from the total of approximately 900, have signed petitions addressed to the principal, the school authorities have decided, in principle, to dispense with religious instructions in classes.

In their petitions, the parents declared that they would welcome an exemption from classes in religious instruction, in accordance with the regulations of the Ontario government.

The movement began last May when the parents involved decided to raise the issue officially, following consultation with the Canadian Jewish Congress.

Mrs. Dorothy Bishop, school trustee, brought the matter before the North York Board of Education. The Board, by a four against three vote, passed a resolution that Wilmington exempts children from religious instruction in classes, after a poll among the parents.

Frutchman Golden Anniversary

Many prominent Torontonians will gather tomorrow, Saturday night, January 2nd, at the Beth David Synagogue, Downsview, to honour Mr. and Mrs. Max Fruchtman.

The Fruchtman's will observe their Golden Wedding Anniversary. They were married on January 2, 1910, at the then University Synagogue, now incorporated into Beth Tzedec.

Mr. Fruchtman is prominent in Jewish activities, and now holds the office of president of the Shedlover Shul. He is a co-founder of many important societies.

The couple has seven children and twelve grandchildren

The children are: Mr. and Mrs. Harry Hanser, Mr. and Mrs. Harry Brandwein, Mr. and Mrs. Joseph Fruchtman, Mr. and Mrs. Stanley Fruchtman, Mr. and Mrs. Murray Fruchtman, Mr. and Mrs. Harry Wolfson and Mr. Harry Fruchtman.

To Address Zionist Council

Dr. S. B. Hurwich, National Chairman of the Israel Histadrut Campaign will address a Plenary Meeting of the Toronto Zionist Council which will be held in the form of a Chanukah Party on Wednesday, December 30th at 8.30 p.m. in the Zionist Centre, 651 Spadina Ave.

Dr. Hurwich was one of the Canadian delegates at the recent World Jewish Congress World Assembly in Stockholm and will report on the deliberations at those sessions. This Chanukah Party, which will be held under the chairmanship of the President of the Toronto Zionist Council, Mr. Harry Zifkin, is open to the public.

YMHA Anniversary

The Young Men's Hebrew Association (fraternal) is celebrating its fifty-second anniversary.

The Y.M.H.A. certainly deserves to be mentioned and commended on this memorable occasion. It has always remained true to its aims: brotherhood, social activities, and mutual assistance.

Among the original founders still active, the following deserve to be mentioned: Hymie Baker, Dave Himmel, Max Fine, Lou Volinsky. The president of the Ladies' Auxiliary is Mrs. Jos. Weinsanker, Mrs. M. Schlisel is vice-president.

The following officers were elected at the last, fifty-second annual meeting:

President, Alex Handelman; Immediate Past President, Murray Weisbrod; 1st vice-president, Leslie B. Gary; 2nd vice-president, Jack Shub; Financial Secretary, Al. Raskin; Treasurer, Isadore Lipton; Executive Secretary, Ben Raskin; Recording Secretary, Joseph Moshenberg; Trustees Phillip Epstein, Sol Sherman; Sick Steward, Joseph Frankel; Sergant at Arms, Louis Kendal; Marshal, Samuel Carson.

Jewish Leaders Leaving For Israel

Montreal, (CJN) Canada's Jewish community is sending a 48-member mission to Israel Jan. 6 for a 10-day survey of the Jewish state's social and economic problems at the invitation of Prime Minister Ben-Gurion and other Israeli leaders.

Joint chairman of the mission are Samuel Bronfman of Montreal, president of the Canadian Jewish Congress and Lawrence Freiman of Ottawa, president of the Canadian Zionist Organization.

PROMOTION DIRECTOR

MAX LANGER, known in Toronto's business circles, has been appointed as director in charge of promotion by The Canadian Jewish News.

Canadian Panorama

BY MORDECAI HIRSHENSON

Religious Education Battle Engulfs Manitoba

For the first time in Canadian history since Confederation a provincial government is offering tax money to religious minorities for their own schools—and at the same time is recommending more religious education in the public schools.

* * *

In the mid 1890's, in the election contest that first brought Wilfred Laurier to power, the campaign issue was the hotly disputed question of the Manitoba school system. "Hands Off Manitoba!" was the rallying cry of those who felt that if Manitoba didn't want separate schools for its Catholics, this was Manitoba's own business.

Now, more than 60 years later, this issue has been revived, this time under the august auspices of a Royal Commission. Also this time it is closely involving besides Roman Catholics, Jews, Mennonites and other religious minorities.

The Manitoba Royal Commission on Education has made two proposals which—if implemented—would be radical innovations on the Canadian educational scene. It recommends that religious education—hitherto overlooked in the Province's curriculum—be introduced at the option of local public school boards, though it will not follow the Ontario pattern of imposing it on all schools. This religious education will be three-denominational: Catholic, Protestant and Jewish, the courses to be devised by Committees representing each faith.

The second proposal is even more drastic: that money be granted to private schools whether these be non-sectarian or religious.

These two recommendations placed beside each other immediately raise a host of questions that have already involved Manitoba's Jewish community in a sharp division of opinion.

Says the Winnipeg Jewish Post looking with a jaundiced eye on the Commission's offer:

We believe, as does every major Jewish organization on the American continent, that there should be a strict distinction between church and state, partisan religious teaching has no place in a public school program. This is no less a cornerstone of the Canadian system than the American where this basic tenet is spelled out in their first amendment.

"For almost 70 years the principle that publicly-approved schools shall be secular and public education non-sectarian has prevailed in Manitoba. It has been argued that assizable minority has been compelled by the majority to accept a school system which violates its religious principles. The purpose of secular schools, however, has been to assure that the majority does **not** impose its religion on the minority. If this principle is being violated, and we feel it often is, then the place and time to fight these violations is in the schools, and now. "Fifty-two Manitoba private and parochial schools would benefit if the government accepts the recommendation of the commission and makes grants to them. Approximately one in 16 Manitoba children today attend church and private schools. The report states, however, that the commission is not prepared to recommend a system of separate parochial schools such as exist in several Canadian provinces' But this will be the effect of the recommendation if it is acted on . . . It is conceivable that the province may some day have to choose between the high cost of separate schools and the high cost of the improved public school standards the commission seeks.

Leaders of major Jewish organizations were asked for their opinions by the **Jewish Post.** All expressed serious reservations about the use of tax funds to support parochial or private schools. . . "

Ignoring the rival **Jewish Post** and taking note of the argument of the more powerful Winnipeg **Free Press.** The "Israelite Press" a champion of the Jewish Day School, welcomes this chance to alleviate the day school's financial burden and raises the following point:

"The private and parochial schools do not cost the Manitoba taxpayer any money. On the contrary, they save him money, and the more such schools the more money he would save even if the government would adopt the plan to cover a part of their expenditures as the Commission recommended.

Let us try to figure it out—we do not have at hand the exact figures and the ones we use are arbitrary but should be near the correct ones. In Winnipeg, let us assume, there are some 3,000 children attending private and parochial schools. Were these schools to suddenly close, the city would have to be in a position to take them in, to immediately build a hundred new classrooms and hire more than a hundred teachers and principals which together with the upkeep of the schools would cost the Winnipeg taxpayers nearly a million dollars a year which these schools presently save them!

Even were these schools to receive the recommended subsidy they would still save the city somewhere around a half million dollars a year but that saving according to the Free Press editorial, would have to rise, because the subsidies would lead to the establishment of more private and parochial schools—this the newspaper itself admits though it comes to the conclusion which we cannot understand, that the subsidy would mean new burdens for the taxpayers!

* * *

May we therefore respectfully suggest that the Free Press correct its error and support the recommendaion of the Royal Commission to aid private and parochial schools in order to preserve them from the danger of disappearance and enable their further development. Surely the interests of—the taxpayer, which our worthy contemporary always defends, demands this!"

Some of the questions that will come into dispute will be:

1. Would the Jewish community agree to form a "Jewish Committee" that would draft the curriculum for instruction in Jewish religion in the public schools?

The Canadian Jewish Congress at its recent plenary Session in Montreal reiterated its firmly held principle of opposition to religious classes in the public schools, making an exception only for Quebec. How will this square with the Royal Commission's expectations that the Jewish community will cooperate in forming this "Jewish Committee?"

2. Even those Jewish educators who are happy about the day school grant may look askance at the course in Juddism in the public schools. Some parents may look upon this half hour a week course as a substitute for a full Jewish education and will refrain as a result from sending their children to any Jewish school, whether **day** or **afternoon.**

Another question that arises is—where was the Jewish community all the time the Royal Commission was in session? The Commission's report shows that briefs were received from a wide variety of Manitoba organizations, including religious and ethnic groupings such as Unitarians Seventh Day Adventists, Mennonites, Roman Catholics, Indians, and Ukrainians, as well as the usual cross-section of citizens', civic, political, and educational associations. There is no record, however, of any Jewish deputation presenting any submission.

Could it be that the Jewish community of Manitoba was so sharply divided on its position that it decided to make no appearance.

Knowing how alert the Jews of Winnipeg and other centres in the West are on these issues, it could not have been mere apathy that explains their silence on such a vital matter.

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Hanukka Greetings To All Zionists

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President, Zionist Organization of Canada

HARRY ZIFKIN,
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DR. GEORGE LIBAN,
Executive Director

From A Rabbi's Study . . .

This is a weekly column contributed by six leading Rabbis, representing all branches of the Jewish faith — Orthodox — Conservative and Reform.

Not only does this column provide guidance and thought on subjects of topical interest to members of Toronto's Jewish community, but here is a means of keeping those of other faiths in touch with contemporary Jewish thought, on religious matters and current happenings.

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Our Kiddies Turn The Hanukkah Draydl

Left to Right: Ann Rotenberg, Jonathan S. Zabel and Tatiania Hoffman, Nursery School Pupils of the Associated Hebrew Schools, Toronto.—Jonathan looks at the draydl with the pensive air of a professor, about ready to solve a scientific problem.

A STORY FOR THE YOUNG

A Captive Jew Writes A Letter To Jerusalem

(From a Brother behind the Iron Curtain to a Young Brother in Israel)

(Note: A hospital in Jerusalem once reported the following letter as the cause for the sudden mental collapse of a Rumanian immigrant.)

To Rachel In Jerusalem, The Holy City:

I am sending this letter not from our native town, where our family lived and worked for generations and where you, too, were reared and lived until after your wedding, when you migrated to Israel with your devout husband, a thing which we all foolishly considered a misfortune at the time....

While a terrible pogrom and even more terrible massacre of Jews was taking place in our town, our family (mother, brother, Israel, myself and our wives and children) managed to escape the terror.

Naturally, we fled into the forest — the great dense forest five miles from our town, teeming with wolves and snakes and other wild animals.

In the center of the forest we found a very deep pit into which we immediately descended, hoping to escape notice there.

Now this event happened just before Passover, but it was still bitter cold, especially in the depths of the forest, where the sun rarely enters. The pit, our new home, was still decked with snow.

Our first care was the health of our dear mother.

While escaping from town we had succeeded in covering her with one of her heaviest coats. But the terrible experiences we had endured during the program; our flight at night, fleeing hours after hour without halt; our lack of food, drink and sleep for an entire twenty-four hours—all these causes had so weakened our mother, that immediately on entering the pit, she fell into a faint. It was many long hours before we could revive her.

She could no longer speak—not a single word. She had no strength left, not even the strength to groan. She tossed to and fro in alternate cold and hot spells.

We undressed literally to our skin and covered her with our clothes, but we were unable to warm her. We burst into tears....

The frost of night had left the air and now day came, and the snow in the pit began to melt. The bottom of the pit was revealed, containing garbage and the carcass of dead animals which polluted the air. In that pit, in that filthy air our dear mother passed away and there was nothing we could do.

We, her devoted children saw her die with our own eyes, yet contained ourselves. It was, we felt, God's will that we keep our sanity to be able to lay our Godfearing mother in a Jewish grave and, although it was a feat involving mortal danger and indescribable toil, we did so.

WE HAD DECIDED to bury our mother in the cemetery of our town, where rested the bones of our never-to-be forgotten father and our mother's parents and dear grand-parents. We carried out that decision, but let me describe how:

Totally exhausted from the terrible experiences we had been through, neither Israel nor I could carry our mother alone; we were forced to carry her on our shoulders for five miles travelling only by night in peril of encountering two and four-legged animals.

More than once it happened that we had to lay our mother on the bare earth, either to rest, or because we feared someone was coming..... Throughout our journey we valued our lives less than we did the respect due the dead. We would have been unable to endure any desecration of our mother's dead body and were ready to commit murder to prevent it. Praise be the Lord, we never came to that pass....

New difficulties arose when we came to dig the grave. Having no spade or digging iron we had to use spokes of a broken gate. With these and our bare hands we dug a shallow grave.

Can you imagine, dear sister, what the grave looked like?

Sarah, the daughter of Rev. Hershel! That devout, generous woman, universally beloved and respected—dead, without purification, without a shroud, without a procession, and even without a coffin, buried secretly in the night in the same dirty clothes in which she had died. Like thieves we entered the cemetery; like criminals we stole away. And, will you believe me, dear sister, when we had said Kadish (quietly, of course) we exulted! We had buried our mother in our cemetery.

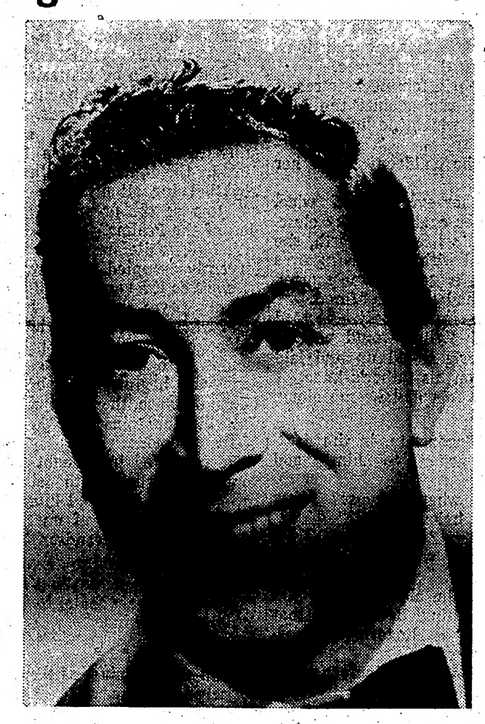
Now we think back on it, it really was a lucky thing. Our dear mother came to her eternal rest and suffers no more the cold, the dirt, the hunger and the fever.

But we are the unhappiest persons on earth! Neither dead nor alive, our sufferings are so great, so unbearable, so endless, it is simply impossible to understand how we can bear them.

My head is splitting; there are spots before my eyes. I can write no more. Be well! We must and shall endure.

— Your Brother In Rumania

To Star B'nai B'rith "Night In Israel" In Toronto



Emil Cohen

the sensational Jewish-American humorist, will appear in Toronto at the "Night in Israel", at the Crystal Ballroom of the King Edward Hotel.

Mr. Cohen, who is a famous raconteur, will be the star of the second annual B'nai B'rith "Night in Israel", on Thursday evening, January 7.

"Night in Israel" promises to be one of the top events of the year, as an evening of dance and entertainment.

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CHILDREN'S CORNER by Deborah

WHAT DO YOU KNOW ?

1. Delilah was: 1, a glamour girl; 2, a fifth columnist; or, 3, a mountain in southern Arabia?
2. Spinoza was: 1, a Spanish physician who lived in the time of Maimonides; 2, a kind of bacteria; 3, a Jewish philosopher who lived in Holland?
3. When Nebuchadnezzar ate grass he was getting a large amount of what vitamin?
4. Two characters in the Bible came to grief because of their hair; one because his hair was too long and the other because it wasn't long enough. Who were they?
5. What animal took the most luggage into the Ark and which two animals took the least? (A riddle).

ANSWERS TO WHAT DO YOU KNOW ?

1. **Delilah was a glamour girl and a fifth columnist. She was an agent of the Philistines who got Samson to reveal the secret that would destroy him.**
2. **Spinoza lived in Holland. He was a great philosopher.**
3. **Vitamin A, but don't try eating grass to get it. It's in spinach and other green leaves and vegetables.**
4. **Samson and Absalom.**
5. **The elephant took his trunk but the fox and the rooster had only a brush and comb between them. (A fox's tail is called a brush.)**

PUZZLE POEM

Do you know your alphabet?
What letter is a bird?
What letter is a garden plant?
An insect you have heard
What letter is a thing to drink
An organ that can see
An ocean and a braid of hair
And what's alive—like me?

Answers: Bird —J (Jay); Garden plant — P (Pea); Insect — B (Bee); Thing to drink — T (Tea); Organ that can see—I (Eye); Ocean —C (Sea); Braid of hair—Q (Que); Alive like me — U (You.)

A New Bar Mitzvah

Philip Weinstein, the talented and highly intelligent son of Bernard and Rose Weinstein, 439 Wilson Avenue, Downsview, recently observed his bar Mitzvah.

The Weinsteins who came from Chrzanow, Poland, are well liked in the community. The impressive affair took place at the Labor Zionist auditorium, 12 Viewmount.

Phillip is studying Hebrew at the Associated Talmud Torahs, Neptune Dr.

Keep Smiling

WHAT SHE LIKES BEST

To the question asked recently of what she liked best about Hanukkah, a 10-year-old girl answered without a second's hesitation:

"The presents Grandpa gives me."

ASKS FOR CHANGE

"Daddy, could you let me have two 5s so I won't have to break the $10 you're also going to give me for Hanukkah?"

B'nai Brith Bonspiel

First B'nai B'rith metropolitan bonspiel found Sportsmen's Lodge quartets running one-two. In top spot came a fearsome foursome, headed by Maish Axmith.

Assisted by Irv Stern, Art Cherry and Ben Axmith the Maish hung up 100 points. This was four better than amassed by another sportsmen's Lodge foursome, led by Al Korbin. On the latter's side were Irving Schacter, Bob Zweig and Sam Zackheim. Organizers of the tournament were Al Epstein, recreation chairman for the Metropolitan B'nai B'rith, and Harry Aarons, chairman of the curling committee.

First Jews In North America

Four hundred and sixty-seven years ago the first Jews settled in the New World. Perhaps you would like to know a little something about these early North American Jewish settlers. Several came over with Columbus. One was the interpreter, the famous Luis de Torres. Later on, Columbus gave him some land in Cuba and de Torres settled there for the rest of his life. It was this same Luis de Torres who watched the Indians smoking their pipes, and on a visit took some of the aromatic leaves they used back to Europe with him. Here in America we used to have wooden Indians outside cigar stores as emblems; perhaps the people of Europe and other continents should have put out a statue of Luis de Torres.

Other Jews came to the New World early in the 1500's. These were the New Christians, Jews who had become converted in order to escape expulsion from Spain. The New Christians were not trusted by the Inquisition. Many of them were suspected of being MARRANOS, that is, converted Christians who secretly remained Jews. So they were persecuted in the New World also.

There was for instance, Luis de Carabajal, who was governor of a district in Mexico in 1515. He was put to death, but while he awaited his execution, he wrote the story of his life, and also some Jewish hymns. So he was the first Jewish author in North America.

Many South American families have a tradition of marriage with these New Christians and they are quite proud of the strain of early American Jewish blood in their veins. Among the services the earliest Jewish settlers in the New World performed was the transplanting of sugar cane from Madeira to Brazil by some Brazilian Jewish settlers.

Mendes-France To Address Hadassah Convention

Montreal (CJN) — Pierre Mendes-France, former premier of France, will be guest speaker at the 18th biennial convention banquet of the Hadassah Organization of Canada in Montreal on January 13.

Convention sessions —starting January 10—will be held at the Queen Elizabeth Hotel, according to Mrs. William Riven of Montreal, national president of Hadassah.

Among those attending the convention from Toronto will be Mrs. John Devor, president of Toronto Hadassah, Mrs. A. A Epstein, Mrs. Louis James, Mrs. Frank Wilson, Mrs. Percy Dolgoff, Mrs. Bert Cooper, Mrs. Mark, A. Levy, Mrs. Harold Farber, Mrs. Louis J. Samuels, Mrs. Sidney Wise and Mrs. J. C. Zacks.

Mendes-France recently visited Israel.

HANUKKAH - BY DR. T. GASTER

(Continued from Page Five)

will go on walking in the covenant of our fathers." Moreover, when a Jew of the congregation stepped forward to perform the office, the aged priest promptly struck him down.

Mattathias and his followers had now openly proclaimed themselves an opposition party. They were few in number, however, and it was plain to them that no success could attend their rebellion unless and until the movement could enlist larger segments of the Jewish population. From the metropolitan community little could be expected; by and large, these people were rank assimilationists, respectable bourgeoisie whose highest ambition was to be "accepted" as Greeks and to keep up with the Hellenic equivalent of the Joneses. But there was one element upon whom hopes might indeed be placed. For some time, Jews who had wished to evade the royal decree but who had shrunk from open rebellion had tried to save both their consciences and their skins by the easier method of retiring into the wilderness and there organizing clandestine conventicles. If, thought Mattathias and his followers, this element could be recruited, if he could but prove himself their champion, something like a real opposition movement might be brought into being.

The opportunity came in an unexpected manner. The king's officers somehow got wind of the secret gatherings and determined to smoke out the recalcitrants. A police expedition was despatched from Jerusalem and managed to close in on one such gathering on the Sabbath day. The pietists were now faced with a dilemma. If they refused to give themselves up, they would certainly be slain; if, on the other hand, they offered battle, they would certainly be desecrating the Sabbath. Loyal ever to the tradition of their fathers, they chose the former alternative, "and they died, they and their wives and their children and their cattle, to the number of a thousand souls" (I Maccabees 2:38).

It was at this juncture that Mattathias and his followers resolved to make their strategic move. They, too, were living in the wilderness, like the pietists, and they too were the objects of unremitting police hunts. They therefore decided to make a demonstration to their fellow sufferers by openly offering battle on the Sabbath, realizing full well that, if this were done under the authority of an orthodox priest, the scruples of the pietists might well be satisfied and they might be induced to join in a common front. The policy was successful, and in a short while the forces of Mattathias were augmented by considerable numbers.

If, however, the advent of the new adherents strengthened the hands of the revolutionaries, it also gave to their movement a new complexion. For the pietists were rebels not only against the state authorities but also against their own complacent brethren. Mattathias' movement therefore turned into a crusade against apostate Jews, his followers, into a band of vigilantes bent upon restoring the traditional pattern, if need be by main force. Posses were organized to carry out the new aim: "Mattathias and his associates went the rounds, tearing down the heathen altars and forcibly circumcising children upon whom the operation had not been performed . . . And they pursued after the sons of pride . . . and they rescued the law out of the hand of the gentiles and out of the hand of the kings, neither suffered they the sinner to triumph."

Shortly afterwards, the aged Mattathias died, and leadership of the revolutionaries was assumed by his third son, Judah, surnamed the Maccabee. The authorities now grew alarmed at the increase and influence of the resistance movement. Two military expeditions were sent against it, led respectively by Appollonius, the military commander of Samaria, and Seron, the military commander of Syria; but both were spectacularly defeated. The king, however, was too busy elsewhere to concern himself with what was, after all, a minor police matter. He was anxious to raise money for a campaign against the Romans and to this end had organized an expedition into Persia, where, so he was informed, lay rich treasures originally seized by Alexander. Affairs in Syria were therefore left in the hands of Antiochus' general, Lysias Lysias decided to impress his royal master, during the latter's absence, by settling the rebellion of the Jews once and for all. He accordingly sent a further mission against them to Emmaus, both this, too, was defeated. Now thoroughly exasperated, and anxious not to fall from favor, Lysias himself took command of the Syrian troops and encountered the followers of Judah at Bethsura. But once again the royal army was routed.

The rebels were now in virtual command of Judaea and they had satisfied themselves that they had little to fear from governmental intervention. From a guerilla band they had become the foremost party among the Jews. The Hellenizers and assimilationists had shown themselves but broken reeds. Judah therefore decided that the moment had come to consolidate his triumphs and realize his ultimate objective. Assembling a picked band of commandos, he ascended Mount Zion, cleared out the remaining pockets of the enemy, and proceeded to a ceremonial cleansing and re dedication of the altar. By a peculiar chance, the purification happened to take place on the anniversary of the very day whereon, three years before, the shrine had been profaned by order of Antiochus For eight days ceremonies of rejoicing were held. The sacred vessels were restored; the drapes were rehung; the candelabrum was relit; the priests' quarters were refurnished and renovated. Sacrifices were offered, and psalms of thanksgiving were sung When the celebration was over Judah and his followers decreed that it should be perpetuated throughout Jewry.

Thus began the Fast of Dedication.

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IN YOUR LAND

(Continued from page five)

the cream from the milk.

"Why won't you go to town for Yom Kippur, father?"

Both were silent for some time. They puffed their pipes, farmer-like, each abstracted in different thoughts that were perhaps really identical. It seemed strange to Greenstein, this decision of his father to stay home on such a day.

"My son, I am already too old", Reb Zelig answered. "This journey of fifteen miles in a buggy is hard on my bones. God will forgive me, I worshipped him so faithfully. Never mind, He will understand my spirit."

And after a short pause he added:

"Besides, I don't want to leave mother alone on such a day."

And at these words, all again reverted to silence. The mother, Reb Zelig's wife, was a living corpse, and she was seldom discussed. The thought that she was still among the living caused them uneasiness. They had trust all thought of her into a corner of their brains, exactly as she herself was locked in a chamber of an insane asylum, up there on Devil's Hill, to the left of the main road.

It was in the first year of their coming here that she had become insane. Her mind had showed signs of being affected while still "over there." The horrors were too strong to be conceived, apparently, while she was in their midst. But they grew steadily in her and ripened.

It was only here in this peaceful, hilly country, one day, as she walked along the road, marveling at the quietude, the sunniness of the countryside, a Paradise—a Paradise on earth—that she suddenly beheld on the crest of a hill, in the resplendent sunlight, her children standing in a row—the two sons and three daughters slaughtered during the massacres.

Over their fair necks streams of blood ran against the blue sky from which the light trembled.

And the children were her children.

Then her eyes opened wide, and never again did they close. Her whole life, henceforth, she remained with wide-seeing eyes and that is good for no mortal. So she had to be confined.

It was accordingly decided that Reb Zelig would not go. But Morris sidled up and laid a hand on his father's knee.

"But you will take me along, father?"

And Greenstein, in the darkness, turned to him, and thought:

"For what purpose? How does he belong there?"

But Reb Zelig tugged at his sleeve and whispered in his ear:

"Take him along and let him see something! Better than that he should be altogether estranged from us."

And the son sullenly agreed.

* * *

All the night through, the boy visioned the lovely city of Poughkeepsie, lying on a hill along the Hudson River; and the high iron bridge that spans the tide; and the gay, white-painted streamers that sail over the water from Albany to New York and back, every summer day—white dreams of the river.

And at dawn he rose light-hearted and happy, prepared for a great holiday, and washed himself in the cool water. As he gazed through the door he saw that the world was new.

They rode several hours in the light, two-wheeled buggy, between sun-bathed fields and red-grassed valleys, past white farmhouses and fields where the last of the hay was being mowed, or where the earth was being prepared for the winter wheat.

The leaves were red and blue and scarlet, and of the color of beets.

And the Gentiles of the neighborhood wondered what sort of a holiday the Jew could be observing, seeing that he had abandoned his work on such a busy day.

About mid-day, as Harry Greenstein and his son, Morris, crept up the last hill from which Poughkeepsie could already be seen with its factory chimneys and roofs glittering in the sun, and with the blue-green waters down there by the hill's edge, and the dark smoky trains, merrily rushing along like many-limbed beasts—Morris was seized with such delight that he began to shout and tap his feet on the buggy. From the hillside, in the direction of the river, the new world spread out, festive and young and cheerful.

"Father!" he cried, "Look! Look! What queer gold birds!"

On the fences of the first houses some goldfinches were perching, all in gold except for their black bills and black tails.

In his utter joy, the lad cried out:

"Look, father, just look at the gold birds! Birds of gold!"

But Greenstein gave him a sorrowful side glance and asked himself if the boy supposed today were Simchas Torah. But the boy did not think at all. He was only happy.

Here let us leave the father and son in the little synagogue of the Congregation, "Dispersion of Israel," and return to the grandfather.

* * *

A dream of white fields had passed that night, through the air, already grown chilly.

In the house, at night, the inmates shivered under their heavy blankets drawn over their heads. And in the morning, in the cold rooms, the breath came from the mouth like gray steam. And later when they went out-of-doors they beheld a hoary whiteness over the grass.

On yonder side of the distant Catskill Mountains, the snow was already waiting, bright and smiling.

The preceding night, Yom Kippur Eve, old Zelig had had a dream—a dream of white fields.

He was walking alone over a white field. On and on he went, seeing no sign of tree or house or man. Growing weary, he sat down on the snow. He grew wearier and lay down. And since it felt so good, he stretched himself full length and fell asleep; the snow covered him. And he felt warm.

And months later the sun appeared, and it was spring. And as the sun grew warmer, the hoar was thawed on the spot where he had fallen asleep. But he was no longer there. Only the traces of a man were outlined on the ground, like marks of an antediluvian tree.

And with a start he awoke—and it was only a dream.

And as he arose in the night's end, it suddenly dawned on him that this was to be his last day.

And since it was to be his last day, he spoke no words, but left the bed, and did not wash himself—for it was Yom Kippur. In the light of the lamp, kept burning all night, he began to read the prescribed portion of the Psalms.

A long while he was thus fervently occupied, and when he came to the verse: "I will lift up mine eyes upon the hills, from whence cometh my help", he looked through the paling window, outside where the dawn was beginning to break. In the distance, the peaks of the Catskill Mountains peered out of the grayness.

He remained in thought for some time; then, with silent, inward voice, he asked himself:

"What will come of my son? And what of my grandson?"

But he received no answer. So he continued reading the Psalter, for their souls, for the souls of the living.

* * *

With the morning, as the sun appeared and the white, hoary powder vanished from the grass, it grew warmer. The old man felt stronger and fit, and forgot the dream of the night. In fact, he began to feel happy, for he thought of the visit to be made to his wife.

At this thought, a holiday mood rose in him, and he put on his best clothes, disregarding the fact that it was Yom Kippur, for he wanted to mourn no more.

And with a steady step and a youthful glow in his eyes, he descended the stairs and went towards the highway that cuts through the entire land, from Maine to San Francisco.

And he walked on.

About noon, when the sun's rays were stronger and crept from the eastern side to the zenith, Reb Zelig arrived at the spot on the highway where a side road turns off on the left to the insane asylum.

There he walked around the brick house, gazing at the glistening panes open to the silent, autumnal day. On the other side of one of these windows was his wife.

The old man walked to and fro like a male bird restlessly circling about the cage where the mother of its young is imprisoned. And here, as the midday sun waxed stronger, he suddenly recalled the dream of the preceding night.

But strange, he felt no pain or sorrow, for he was already ripe in years and his old age had passed peacefully in a free land, where men are blessed to die naturally.

His farewell glance fell on the window that looked out on the day with a gray airiness. In the silent blue air crickets continually chirped, and this song was the song of the entire country.

And Reb Zelig prayer to God to pardon his wife for not being able to observe the holy day, as it should be observed, and to pardon even him, Reb Zelig the son of Moses, for not feeling sorrowful and tremblingly reverent this day.

"I have sorrowed and suffered enough, God," he said, "in my lifetime of my own free will, outside of the many torments that strangers have inflicted on me. And now my day has come, light and sunny, and I want to make holiday. And let the new generation, issuing from me and from the loins of my like, also make holiday. And let us end our days in happiness and sunniness, for we have already suffered too much."

All that sunny day he walked over the hills and through the valley of this strange, silent land, and his eyes took in field and wood and isolated farmhouses, upreared here and there out of the greenness. It seemed as though he were seeking a land for his children, and he beheld that it was good.

As the sun grew red and round, like a big gold tray, a pleasant sense of fatigue seized him. On his return homewards, he stopped at a little farmhouse and asked for a glass of milk to quench his thirst.

The unfamiliar Gentile woman welcomed the old, gray, long-bearded Jew with a hospitable smile. She understood the request that Reb Zelig made in Yiddish, and gave him a drink.

And Reb Zelig thanked the woman and God.

He permitted himself to drink on Yom Kippur, for in his lifetime he had fasted much, and all his sins were forgiven in advance and wiped out.

It was dusk when he reached home.

With the first glimmering of the stars he went outside and observed the religious rites of the new moon. Then he sought a pole and began to drive it into the ground—the beginning of a Sukkah. A sprightliness leaped within him. Lonely blows resounded in the moonlit evening.

As he stood, bent, hammering with the blunt end of an axe at the pole, a thought came to him that perhaps this building of Sukkoth was not at all necessary now.

He went to his room and remained there a long while writing, relieving himself of the remaining heaviness of his heart.

And as the children delayed their coming from the city, he descended to the porch and peacefully slipped into a rocking chair.

And the tiredness grew and he fell asleep.

Late that night when the father and son arrived from their trip, they found Reb Zelig asleep in his chair.

They tried to wake him, for it was very late and the air was cold. And when they failed to wake him, they knew that he was dead.

They broke into loud wailing, as is the custom. They carried him to his room and placed him in his bed.

And lit the lamp, for there is a law that a fire must always burn by the side of a person just dead; and they noticed on the table a piece of paper, with Reb Zelig's minute handwriting on it. The father glanced at it and saw that it was a letter to Morris. But as Morris could not read Yiddish, this is what took place:

In the hour of late night the father sat on a chair between the dead man's bed and the lad Morris, who held the lamp for him. By the lamp's yellow light, Greenstein read the letter his father had written the lad. With a dry, even, remote voice he read it, as though he were an utter stranger. From time to time he gave a little shiver, for the cold outside was increasing.

Here is the letter:

"My Child:

A whole day I have walked over field and road.

The sun shone strongly. My life exulted with me. But I felt that this was to be my last sputtering; that this was to be my last day.

I will soon die—in a strange land.

Knives always pierced my heart at this thought. What is the pain of living in a strange land compared with the pain of dying in a strange land? Even the last sunny days of my life were darkened because of this.

And in the pitchy night, alone in the heavy darkness, I used to ask God that my bones be returned to the land where I, and my fathers, and the fathers of my fathers, were born.

That land has remained my land for ever and ever, to my last day.

But today, wandering over the sunlit paths, I felt calmer. I saw that this land where you and I live, is your land and will be your land.

I know, my child, that you are growing up a stranger to me and that my language is not your language, my customs not your customs, my ways of living not your ways of living.

I will remain a stranger to you, at best an odd, poor, distant relation.

Your father knows it too, and that is why his heart is bleeding and wounded and his eyes gloomy and why he feels a hatred at your joyousness.

Do not blame him, my child. He knows that he is the last. He knows that he is barren like a thorn in the wilderness, withering without leaf or fruit. His life is cut off forever.

And I—I know it too—And yet I am now dying in peacefulness, with a calm heart and a clear head. And what if you do remain a stranger to me? And what if you will never know my language? And what if my whole former mode of life and the life of my like will seem to you like something belonging to a remote, wild tribe? You will have a land where you can work and live quietly. And for your wife, happiness will be a natural, customary thing, and she will not grow mad from it. And your sons and daughters will not, some brilliant day, darken the summer-blue on a hillside.

Ah it is enough. I thank Thee, God . . I have attained a happy old age. Peace.

Let it suffice! Let us rejoice in the extension of our lives! Let us make holiday on our last day!

And now I am content. Here I die and here is where you begin to live. In you, through your withering father, I have at last reached shore. In your land."

Important Event During 1959:

SIGMUND SAMUEL GIVES HOME FOR LIEUTENANT-GOVERNOR

COMMENTARY

(Continued from page one)

ed to the belief in the true God must become the declared or undeclared enemy of the regime, according to the particular circumstance. The Jews of Russia therefore are captives of a government built on iniquity. But their position is worse than that of the Jews oppressed by the Syrians. For, they cannot revolt. They can only be freed through emigration.

In this season of the **Feast of Lights** we should not forget those living in darkness. We should dedicate ourselves to helping our brethern in the Soviet Union to commence a new life in freedom. This is, it seems to me, the task of our generation in Israel.

Peace Negotiations With Arabs

(Continued from page one)

Israel Not Convinced

Jerusalem, Thursday, (CJN)- Israeli official circles are not convinced that the "good tidings" are true. Not yet. However, Israel is ready to meet with any Arab leader "anywhere, any time," as Mr. Ben Gurion stated repeatedly, to discuss peace.

Some circles here are outright pessimistic. This is how they see the situation:

In the Middle East are forces—involving Arab versus Arab, Arab versus Israeli—that could explode at any time. But at the moment the situation appears relatively quiet.

In relations between Arab and Arab there seems to be a standoff. The pan-Arab movement led by Nasser, which in 1958 reached its peak with the union of Egypt and Syria in the United Arab Republic, has apparently stalled. In 1959 the new republic of Iraq crushed a pro-Nasser revolt and appeared to be following a nationalist course equidistant from those of Nasser, Russia and the West Nasser, for his part, played East against West in bidding for aid in internal development of the U.A.R., with Russia helping to build the mighty Aswan Dam and the West, through the World Bank, financing the improvement of the Suez Canal.

No War, No Peace

In relations between Arab' and Israel, the positions seemed frozen fast for the foreseeable future. The Arabs were resolute against accepting the permanence of Israel but there was no sign that either side would again resort to war.

Golf Club Investigation

(Continued from page one)

ing department of the Globe and Mail has consistently refused to divulge the source even to the editorial department of the paper.

Thus a search has begun for the organizers of this "exclusive Jewish Country Club" And at this writing, no one knows who is behind this advertisement.

CJC Expresses Jewish Indignation

The Canadian Jewish Congress expressed immediately the indignation of Toronto Jewry through a statement signed by Prof. J. Finkelman, chairman of the CJC, and Sidney M. Harris, chairman of its Joint Public Relations Committee.

In the statement the Congress has expressed eloquently the feelings of the Jewish masses at large against such an advertisement.

It declared:

"The Canadian Jewish Congress deprecates the advertisement carried in Saturday's Globe and Mail announcing the establishment of an "exclusive Jewish golf and country club". It is and always has been our position that the manifestation of such a restrictive policy is in bad taste.

We believe that it is offensive to the public at large to flaunt such an intention which is in violation of tenets acceptable to all Canadians sincerely concerned as they are with a civic sense of unity. We find such announcements objectionable no matter what the source.

It is our hope that eventually barriers between groups in Canada will vanish. This type of advertisement tends to delay that day rather than hasten it."

It also contacted many sources in order to discover the perpetrators of this provocative announcement.

No Golf Club Involved

The editors of the Globe and Mail also inaugurated their own investigation, but thus far without any result. The authors are still hiding behind the box number.

The Canadian Jewish News has contacted several personalities and we have been informed that none of the three Jewish golf clubs in the vicinity of Toronto is involved in this affair.

Hope To Discover Author

Also the new group, known as Huntingdon Club, in Brampton, has no connection with this advertisement. In fact, its leaders have been embarrassed by the suspicion that they should have anything in common with an advertisement written in such bad taste and causing such anger among Jews in our community.

When those responsible for this ad will be discovered, the problem will certainly be dealt with by the responsible Jewish leaders of Ontario.

Family Basis Of Values

(Continued from page one)

dered the greatest influence on the individual.

In the Jerusalem portion of the program, Jonathan Hyman, an Israel student, said there were no great differences in the values preached by Judaism, Islam and Christianity. However, he questioned what the influence of these religions were on the everyday life of the people.

David Jessel, a Canadian studying there, pointed out that Israel recently issued a stamp with the words, "Love thy neighbor as thy self." He wondered whether persons of diverse racial or religious backgrounds applied that saying their day-to-day social contacts.

Olga Soka, a Christian Arab born in Jerusalem, said she had been educated in a Catholic school and had never felt a need to divide people into religious categories. She said she considered herself lucky to have been born in the Holy Land where "every stone," every road is significant." She thought, however, that those born in the Holy Land needed occasionally to be reminded of their good fortune.

Aviva Gottleb, an Israeli student, said that most Israelis were not conscious of living in the land of the Bible, but were inclined to take that fact for granted. She drew an analogy by declaring in effect that when one loves one's parents it is not necessary to talk around proclaiming it.

Dr. Cherrick, who's part in the Jerusalem and New York discussions, said that the young people in both places seemed to have a great deal in common. With a common Judea Christian background, he said, people in Israel and here "are working and striving toward a much higher standard of values."

KASSIM ACCUSES NASSER OF ASSASSINATION PLOT

57 On Trial In Baghdad, Iraq

LONDON, — Fifty-seven persons were brought before the People's Military Court in Baghdad to face charges of complicity in an Oct. 7 attempt to assassinate Premier Abdul Karim Kassiem.

A long parade of soldiers, lawyers, doctors, peasants, government workers, teachers and one newsman appeared before Col. Fahdel Abbas al-Mahdawi, the presiding judge. The names of twenty-four other accused, who are being tried in absentia, were read out. Among those on trial was Fouad al-Kikabi, former Minister of National Guidance.

The Baghdad radio broadcast the trial from the courtroom. The presiding judge promised that the case would produce "surprise" for the whole world.

President Gamal Abdel Nasser of the United Arab Republic and Iraq's banned Arab Socialist Baath party were directly accused of conspiring to kill General Kassim.

Threat to Iraq Charged

Majid Mohammed Amin, the Iraqi prosecutor-general, said in his indictment of the accused that Shah Mohammed Rizapahlev, of Iran, President Nasser and King Hussein of Jordan were "threatening the government and people of Iraq." He called Hussein a "traitor" and President Nasser a "dog". He said Hussein was planning to march into Iraq.

Premier Kassim was shot in the shoulder and arm as he drove along a Baghdad street. He spent two months in a hospital.

Iraq and neighboring Iran are embroiled in a dispute over a three-mile srtip of territory in the Persian Gulf area and Iraqui relations with Jordan and the United Arab Republic have been strained for some time.

Colonel al-Mahdawi described what he called four conspiracies against Iraq since General Kassim became Premier after the overthrow of the monarchy and pro-Western Government in 1958. He added as a fifth one recent incidents on the Iraqi-Iranian border. He asked whether the "dictatorial" Iranian Government possibly could represent the "free Iranians."

Colonel al-Mahdawi referred to the conspiracy to assassinate Premier Kassim as a "Baathite-Nasserite plot" but said he would reserve his full statements on this for later. But, Mr. Amin declared the Baath party was the source of the assassination plot. He said the party had asked the United Arab Republic through Col. Abdel Hamid Serraj, Interior Minister of the Syrian region, for help in making the arrangements.

Like A Distant Brother

By Abraham Reisen

Like a distant brother
From a foreign land,
I come to meet you,
Stretching forth my hand.
When you look me over
I lower my eyes.
I bring no gifts, brother,
From the distant skies.
I have been a wanderer
All of my days
And, impoverished,
Am come a long ways.
My clothes still dusty,
Still weary from the road.
Only in my heart's deep
Your song stowed.

Translated by J. Sloan

HE FELT BETTER

Two Jews were sitting on a bench in Hyde Park. One of them was reading a Yiddish paper, while the other was looking into an old copy of a Nazi paper.

"You know, I am surprised at you," the first Jew said to his neighbor. "Why should you be reading that anti-Semitic sheet?"

"I'll tell you why," the other replied. "Whenever I read a Yiddish paper all I see is troubles. Jews are being murdered here and massacred there and deprived of their rights everywhere. Naturally my hart is sad, and I can bear it no longer. But when I look into this sheet I see that we Jews are international bankers, that we run the government, that we control industry—and immediately I began to feel better . . ."

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